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Revised Version

**THE GOSPEL ACCORDING TO  
ST. MARK**

Rev. F. MARSHALL, M.A.



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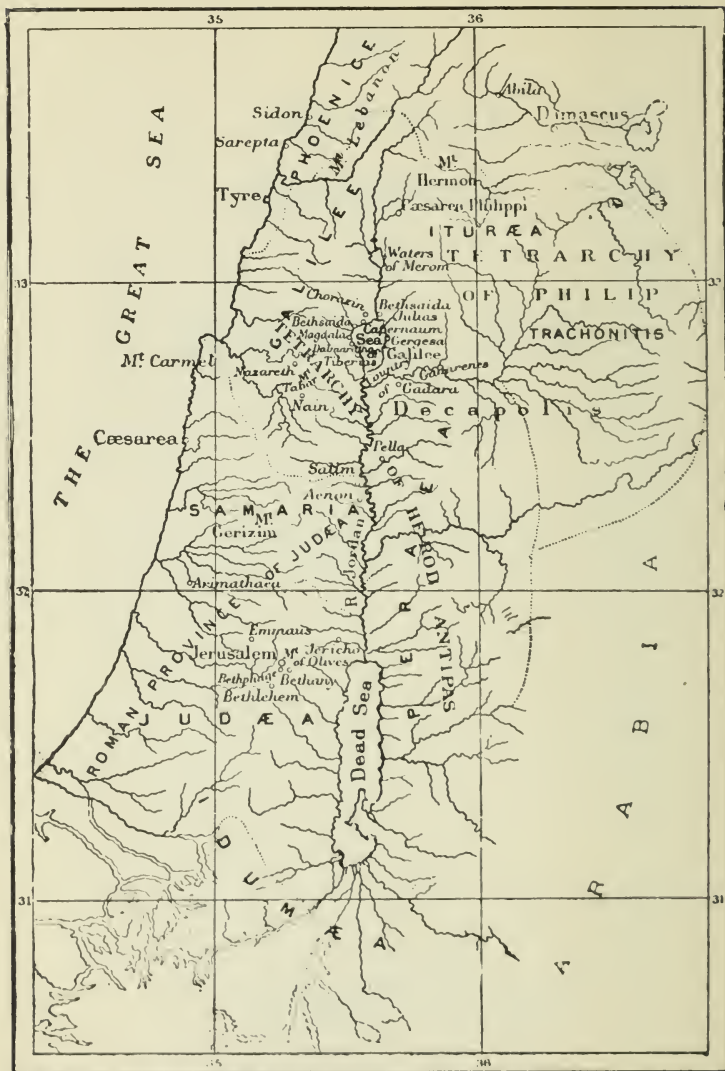


THE  
GOSPEL  
ACCORDING  
TO  
ST. MARK  
(Revised Version)

REV. F. MARSHALL, M.A.

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# PALESTINE TO ILLUSTRATE ST. MARK'S GOSPEL.



## PREFACE.

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THIS Edition of the Gospel of St. Mark is intended for the use of Students preparing for the Local Examinations of the Universities of Oxford and Cambridge and similar examinations.

The Introduction treats fully of the several subjects with which the Student should be acquainted. These are set forth in the Table of Contents.

The Biographical and Geographical Notes, with the complete series of Maps, will be found to give the Student all necessary information, thus dispensing with the need for Atlas, Biblical Dictionary, and other aids.

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# THE GOSPEL ACCORDING TO ST. MARK.

**Gospel** = God's spell or good tidings. Greek: *euangelion*.

Hence Evangelist means—

*first*, a preacher of the Gospel, as Philip the Evangelist;

*secondly*, a writer of the Gospel, as St. Matthew, St. Mark, St. Luke, and St. John.

According to—*i.e.* in accordance with the views and teachings of St. Mark, who most probably represented the teaching of St. Peter.

There are four Gospels, viz. according to St. Matthew, St. Mark, St. Luke, and St. John. The first three are styled the *Synoptic Gospels* (from *σύν* = *syn*, together; *ὄψις* = *opsis*, view), because they look at the life of Jesus from a common point of view; in fact, they present a "synopsis" or "general view" of the same group and succession of events.

[If the total contents of these Gospels be represented by 100, the following table is obtained:—

	Peculiarities.			Coincidences.			
St. Mark	..	..	7	..	..	93	
St. Matthew	..	..	42	..	..	56	
St. Luke	..	..	59	..	..	41	
(St. John	..	..	92	..	..	8)	WESTCOTT].

Of the four Evangelists,

St. Matthew was an Apostle.

St. Mark was the friend and companion of St. Peter.

St. Luke was the friend and companion of St. Paul.

St. John was an Apostle.

St. Jerome styles St. Mark and St. Luke "*apostolic men*"—*i.e.* men who by their acquaintance with the Apostles were qualified to set forth their teaching.

## Objects of the Three Synoptic Gospels.

St. Matthew wrote for the Jews, to prove that Jesus was *the Messiah*.

St. Mark wrote for the Gentile world (particularly Roman), showing Jesus as "*the Son of God*," the Lord of the World.

St. Luke wrote for the Gentile World (particularly Greek), showing Jesus as "*the Saviour of sinners*."

Mottoes:—St. Matthew, "*I am not come to destroy but to fulfil*."

St. Mark, "*Preaching the Gospel of the Kingdom o' God*."

St. Luke, "*Went about doing good*." (FARRAR.)

## ORIGIN OF THE GOSPELS.

The Gospel was not committed to writing at first. It was preached by word of mouth: it was an *oral Gospel* delivered by the Apostles and received by their hearers.

This oral Gospel was taught to all catechumens or candidates for admission into the Church. Naturally many Christians began to arrange this teaching in systematic form and to write it down.

We have evidence of the existence of these writings, which were possibly revised MSS. notes of what they heard, in the preface of St. Luke's Gospel. "*Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us*" (St. Luke i. 1).

The existence of these writings may explain the similarity of the three Synoptic Gospels. The remarkable thing about them is not their differences but their similarity, not their discrepancies but their sameness. The problem is to explain their similarity, not to account for their differences.

Three theories have been propounded—

- I. That one of the three Gospels (St. Matthew, St. Mark, or St. Luke) is the original Gospel, and that the other writers borrowed from it.
- II. That all three Evangelists made use of an original written Gospel, more or less different from any of those in the New Testament.
- III. That the Evangelists made use of a common oral Gospel.

The last is the most probable supposition, for an analysis of the matter common to *all* three Gospels elicits the following facts:—

- (1) The common matter is not a perfectly continuous narrative, as it would be were it from a written document, but it is almost continuous, much as an oral Gospel would have been.
- (2) The common matter commences with the Baptism of John and ends with the Resurrection of Jesus—*i.e.* the exact limitation laid down by St. Peter at the election of Matthias to take the place of Judas. "*Beginning from the baptism of John, unto the day that he (Jesus) was received up from us, of these must one become to be a witness with us of his resurrection*" (Acts i. 22).
- (3) The common matter is exceedingly full on the events of the closing days of our Lord's life, particularly on His Passion.
- (4) The common matter contains few of the parables and few of the long discourses of Jesus.
- (5) The common matter is full of the deeds of Jesus, particularly miracles,—*i.e.* the Leper, the Paralytic, the Demoniac at Capernaum, the Gadarene Demoniac, Feeding of the Five Thousand, Stilling the Storm, the Transfiguration, etc.
- (6) The common matter is not a biography, but rather a collection of dialogues and anecdotes.

This is precisely the form that the oral teaching of the Apostles would take. And it is not improbable that the oral teaching would take somewhat of a settled form, dealing with the same facts and almost using the same words. After the lapse of time it would be found necessary to

reduce this oral teaching to writing. St. Luke tells us that some had already attempted to do so, and in consequence he himself "*having had perfect understanding from the very first*" undertook the task of "*writing in (chronological) order*" the teaching of the Apostles in which Theophilus "*had been instructed*"—i.e. taught orally as a catechumen.

Thus we get an intelligible solution of the differences and similarities of the Synoptic Gospels.

St. Matthew uses the *common oral Gospel* and adds to it the special teaching of our Lord to the Jews, thus adapting it for Hebrew readers.

St. Mark uses the *common oral Gospel*, throwing it into the form suitable for Gentile converts of Rome, and adding the graphic sketches imparted to him by the Apostle St. Peter.

St. Luke also uses the *common oral Gospel*, adapting it for Gentile converts—namely, Greeks. The universality of this Gospel would specially recommend it to the Churches founded by St. Paul.

St. John, who wrote later, and who must have been acquainted with the existence of the three first Gospels, did not find it necessary to restrict himself to the *common oral Gospel*.

## THE AUTHOR.

The Gospel has always been assigned to John Mark.

The testimony of the early Church is very strong on the point that the Evangelist wrote under the direction of St. Peter. St. Mark's Gospel is undoubtedly a summary of St. Peter's oral teaching on the life of our Lord.

The chief evidence is—

- (1) Papias : " Mark having become the interpreter of Peter, wrote accurately all he remembered."
- (2) Justin Martyr styles the Gospel " the memoirs of Peter."
- (3) Irenæus states that "after the decease of these (*i.e.* Peter and Paul), Mark the disciple and interpreter of Peter himself also handed down to us in writing the things which were preached by Peter."
- (4) Origen states, " Mark made his Gospel as Peter guided him."
- (5) Tertullian asserts that " the Gospel of Mark is maintained to be Peter's."
- (6) Jerome goes further, and affirms that the " Gospel of Mark was composed, Peter relating, and he writing."
- (7) St. Peter was an intimate friend of the family of St. Mark, and the Evangelist was with St. Peter at Babylon on missionary work (see p. ix).

The Gospel bears distinct evidence in its graphic narration, and minuteness of detail, of being either written or inspired by an eye-witness. Thus it is safe to conclude that, if Peter did not actually superintend the writing of the Gospel, at least St. Mark obtained much of his information from that Apostle and drew up the Gospel in a form suited to the Roman converts of St. Peter. If not the written Gospel of St. Peter it is based on the oral Gospel of that Apostle.

**Indirect evidence is furnished.**

**I. Numerous passages in St. Mark in which St. Peter is mentioned, whilst his name is omitted in other Gospels.**

- (1) After the miracles at Capernaum it was St. Peter who followed Jesus (St. Mark i. 36).
- (2) The miracle of the Withered Fig Tree. It was St. Peter who drew attention to the fact (St. Mark xi. 21).
- (3) St. Mark mentions Peter, James, John and Andrew as being the four who questioned our Lord respecting the fall of Jerusalem (St. Mark xiii. 3).
- (4) The message of the angel in the account of the Resurrection. "*Go, tell his disciples and Peter.*" St. Mark alone adds the name of St. Peter (St. Mark xvi. 7).

**II. On the other hand, there are many instances of the omission of St. Peter's name. In all cases there is some point specially honourable to St. Peter. It has been suggested that these omissions are due to the reluctance of the Apostle to record events assigning praise to himself.**

- (1) St. Matthew (xv. 15) records St. Peter as putting the question about "*meats not defiling a man.*" St. Mark omits the name (vii. 17).
- (2) St. Matthew (xiv. 28-31) gives the incident of St. Peter walking on the sea. It is omitted by St. Mark (vi. 50-51).
- (3) St. Matthew (xvi. 17-19) records that at St. Peter's great confession at Cæsarea Philippi our Lord designates St. Peter as the rock on which the Church should be built. This is omitted by St. Mark (viii. 29-30).
- (4) St. Matthew (xvii. 24-27) relates the miracle of the coin in the fish's mouth, and the conversation between Jesus and Peter on the tribute money. St. Mark (ix. 33) makes no reference to it.
- (5) St. Luke (xxii. 8) gives the names of Peter and John as the two disciples sent to prepare the Passover. St. Mark does not record the names (xiv. 13).
- (6) St. Luke (xxii. 31-32) mentions that Jesus prayed for Peter that his faith should not fail. St. Mark does not allude to the incident (xiv).

## LIFE OF ST. MARK.

Assuming that the Evangelist is the John Mark of the Acts we gather the following:—

John was his Jewish name = *the grace of God*.

Mark was his Latin surname.

There is no mention of him in the Gospels, unless he were the young man with the linen garment mentioned by Mark alone on the night of our Lord's betrayal (St. Mark xiv. 51, 52) (see p. x.).

### NOTICES IN THE ACTS.

- (1) His mother's name was Mary, and she had a house at Jerusalem, to which Peter came, as to a familiar place, after his miraculous deliverance from prison (Acts xii. 12).

(From this event we deduce that St. Peter was an intimate friend of the family.)

- (2) Mark accompanied Paul and Barnabas as their "minister" or attendant, on their first missionary journey, but only proceeded as far as Perga, where he turned back (Acts xiii. 5-13).
- (3) On the second journey he was the occasion of a sharp contention between Paul and Barnabas. "*Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take him with them who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth*" (Acts xv. 37-41).

Two reasons have been suggested for St. Mark's retirement—

- (1) Unsteadiness of character and unwillingness to face the dangers abounding in this rough district.
- (2) That he had no sympathy with a mission intended for the Gentiles.

#### NOTICES IN THE EPISTLES.

- (1) "*Mark, the cousin of Barnabas*" (Col. iv. 10).

#### Deductions.

- (a) This passage shows that Mark was the nephew of Barnabas; the relationship will account for the indulgent treatment he received from Barnabas.
- (b) As Paul speaks of Mark as being with him, it is clear that the estrangement between himself and Mark was not of long duration.
- (c) The Epistle to the Colossians was written from Rome. Hence Mark was Paul's companion during his first imprisonment in that city.
- (2) "*Marcus, my fellow-worker*" (Philemon 24).

#### Deductions.

- (a) A further evidence of his reconciliation to Paul.
- (b) An additional proof that he was with the Apostle during his first imprisonment at Rome. The epistle to Philemon was written from Rome.
- (3) "*Take Mark, and bring him with thee: for he is useful to me for ministering*" (2 Tim. iv. 11).

#### Deductions.

- (a) That Mark was at Ephesus with Timothy when St. Paul wrote to the latter during his second imprisonment at Rome.
- (b) That Paul found Mark of great assistance to him in his missionary work.
- (4) "*The church that is in Babylon . . . saluteth you, and so doth Mark my son*" (1 Peter v. 13).

#### Deductions.

- (a) That later Mark was with Peter at Babylon.
- (b) The passage confirms the familiar relationship between Peter and the family of Mark, and supports the theory that Mark was converted by Peter.
- (c) It also confirms the tradition of the Church that Mark wrote the Gospel which bears his name under the superintendence of Peter.

## X. THE GOSPEL ACCORDING TO ST. MARK.

### TRADITION.

Tradition asserts that he was the companion of Peter at Rome, and that he was sent by Peter on a mission to Egypt. Here he founded the Church of Alexandria, of which Church he was the first Bishop, and where he suffered martyrdom.

His body is reported to have been conveyed to Venice and to have been deposited in the cathedral in that city which bears his name.

The symbol of Mark is "a Lion" (Rev. iv. 7), and the standard of Venice is still "the Lion of St. Mark."

**Note.** The passage of the young man with the linen garment is as follows:

*"And a certain young man followed with him, having a linen cloth cast about him, over his naked body; and they laid hold on him; but he left the linen cloth, and fled naked"* (St. Mark xiv. 51, 52).

Who was the young man? Who he was can only be conjectured.

Suggestions are—

- (1) The owner of the garden.
- (2) Josès, the brother of our Lord.
- (3) Lazarus. The arguments are—

- (a) That he lived near (Bethany) and might have followed Jesus, or, that in the disturbance of the night alarm he might have rushed out eagerly "with the linen cloth about his body" (*the sindon*, or clothing for the night), to see whether he could render any help.

- (b) The "*sindon*" is commonly used as a winding sheet, and might be worn by Lazarus as a memorial of his resurrection.

- (c) That the officers endeavouring to seize him alone out of the number of the disciples tallies with the desire of the chief priests to kill him (St. John xii. 10).

- (4) St. Mark. The arguments are—

The minuteness of the details. Only one personally acquainted with the details would have narrated an incident so slight and unimportant.

It has been suggested that the Last Supper took place in the upper chamber of the house of Mary the mother of Mark. If so, it is probable that the soldiers in their search for Jesus would naturally, under the guidance of Judas, go there first. Then Mark, roused from sleep, had hastily cast about him the loose linen wrapper and followed the soldiers to see what would happen.

All that is known for certain is, that the man was "young," and clad in a "*sindon*," or linen garment. He may have lived somewhere near, in the valley of the Kidron, and have been roused from sleep, or have been preparing for rest, and have hurried out hearing the tumult; or he may have been sleeping or watching near Gethsemane.

### FOR WHAT READERS.

Primarily for Gentiles, and especially for those at Rome.

St. Mark's connection with St. Paul and St. Peter would make it probable that he would write with special reference to Gentile rather than to Jewish readers.

## 1. The Evangelist wrote for Gentiles.

- (1) He does not endeavour to exhibit Jesus as the Messiah of the Jews, foretold by the Prophets in the Old Testament. There is no quotation from the Old Testament, save in the recorded words of others, except to show that John the Baptist was the messenger foretold by the Prophets (St. Mark i. 2, 3), which are taken from Mal. iii. 1 and Isaiah xl. 3.
- (2) He makes no reference to the Jewish law, and does not use the terms "*law*" and "*lawgiver*."
- (3) He translates words that would not be understood by Jewish readers.
  - (a) "*Boanerges*," "Sons of thunder" (iii. 17).
  - (b) "*Talitha cumi*," "Damsel, I say unto thee, Arise" (v. 41).
  - (c) "*Corban*," "Given to God" (vii. 11).
  - (d) "*Bartimæus*," "son of Timæus" (x. 46).
  - (e) "*Abba*," "Father" (xiv. 36).
  - (f) "*Eloi, Eloi, lama sabachthani*," "My God, my God, why hast thou forsaken me?" (xv. 34).
- (4) He explains Jewish usages, which the Gentiles would not understand.
  - (a) Corban is fully explained (vii. 11).
  - (b) The Jewish ceremonial ablutions, "*the Jews, except they wash their hands diligently, eat not*" (vii. 3).
  - (c) "*And on the first day of unleavened bread, when they sacrificed the passover*" (xiv. 12).
  - (d) That the preparation was "*the day before the sabbath*" (xv. 42).
- (5) Explanations of geographical allusions—
  - (a) *Jordan* is a river (i. 5).
  - (b) *The Mount of Olives* is over against the Temple (xiii. 3).

## 2. These Gentile readers were Romans.

- (1) Mark alone mentions that Simon the Cyrenian was the father of Alexander and Rufus.  
We read of a Rufus, a well-known person at Rome, "*Salute Rufus, the chosen in the Lord*" (Rom. xvi. 13).
- (2) Mark uses several Latin words not found in the other Gospels.
  - (a) *Speculator* or soldier of the guard (vi. 27) (Glossary).
  - (b) *Xestes* or *sextarius*=a pot (vii. 8) (Glossary).
  - (c) *quadrans*=a farthing (xii. 42) (Glossary).
  - (d) *ἱκανὸν ποιεῖσαι* = *satisfacere* to content (xv. 15).
  - (e) *Centurion* (xv. 39-44-45) (Glossary).

Note. There are other Latin words in common with the other Evangelists, viz.:—

*Grabatus*=bed (ii. 4-9-11-12).

A verb formed from *flagellum* for scourging (xv. 15).

*Prætorium*=the palace (xv. 16).

*Legio*=the Roman legion.

*Census* (xii. 14).

## DATE.

Irenæus states that Mark wrote his Gospel *after the deaths of Peter and Paul*, if so the Gospel could not have been written before 68 A.D.

Clement of Alexandria maintains that the Gospel was written during Peter's lifetime.

In the Epistles we have St. Mark described "*as sister's son to Barnabas*" and "*as profitable to the ministry*," but no higher distinction is assigned him. The inference is that the Gospel was not yet written.

Moreover, as the Gospel of St. Mark corresponds closely to the oral Gospel of the Apostles, it is most probably the earliest of the three synoptic Gospels.

It could not have been written later than 70 A.D., the date of the destruction of Jerusalem, for there is no reference to that event.

We may conclude that the Gospel was not written earlier than 63 A.D.; and most probably between 68 and 70 A.D.

## PLACE.

**Rome.** Early tradition, recorded by Irenæus, Clement, Eusebius, Jerome, and Epiphanius declares that the Gospel was written at Rome.

**Note.**

**Alexandria.** Chrysostom asserts that it was written at Alexandria at the request of his disciples there, but there is no confirmation of this statement.

**Antioch.** On a comparison of Mark xv. 21, "*Simon the Cyrenian*" with Acts xi. 20, that some of the chief disciples "*were men of Cyprus and Cyrene*," Storr has suggested that Mark wrote at Antioch. The idea is purely whimsical, without sufficient basis.

## LANGUAGE.

Undoubtedly Greek; there is no foundation for supposing the existence of a Latin original.

"For some considerable part of the first three centuries the Church of Rome, and most, if not all, of the Churches of the West, were, if we may so speak, Greek religious colonies. Their language was Greek, their scriptures Greek; and many vestiges and traditions show that their ritual, their liturgy was Greek" (MILMAN'S "Latin Christianity").

## CHARACTERISTICS OF THE GOSPEL.

### 1. St. Mark's is the Chronological Gospel.

St. Matthew continually groups together similar sayings and deeds.

St. Luke arranges incidents and sermons in artistic order.

St. Mark, on the contrary, reproduces the chronological order of the oral Gospel. He omits many portions of our Lord's public ministry, but misplaces no event. Hence, if his omissions are supplied in their proper place from other Gospels, we can deduce a continuous life of Christ from the Gospel of St. Mark.

### 2. Omission of the Gospel of the Infancy and of any genealogy of our Lord.

(a) Omission of Gospel of the Infancy.

The events of St. Mark's Gospel are exactly those laid down by St. Peter at the election of Matthias. "*Beginning from the*

*baptism of John, unto the day that he was received up from us "* (Acts i. 22).

St. Peter traverses exactly this period when addressing Cornelius (Acts x. 36-42). This would appear to be the scope of the oral Gospel.

(b) Omission of any genealogy.

St. Matthew presents Jesus as the Messiah, the son of David, the promised seed of Abraham.

St. Luke depicts Him as the Saviour of the world, the universal Redeemer, "*the son of Adam, the son of God*" (iii. 38).

So in the case of these two Gospels there is a reason for inserting a genealogy.

St. Mark would picture Jesus as the mighty worker of miracles, and would impress his readers with the rapid, ceaseless energy of the "*wonder-working Son of God.*" The words *straightway, immediately, anon* (and all represented by the same Greek word) occur forty-one times in the Gospel. Thus there is no need for the introduction of any genealogy.

**He describes the effect upon the disciples and the crowds of the miracles and teaching of Jesus.**

(a) Upon the disciples.

(1) The stilling of the storm. "*And they feared exceedingly, and said one to another, Who then is this ?*" (iv. 41).

(2) Jesus walking on the sea. "*They were sore amazed in themselves*" (vi. 51).

(3) Discourse on riches. They "*were amazed at his words*" (x. 24). "*And they were astonished exceedingly, saying unto him, Who then can be saved ?*" (x. 26).

(4) When Jesus went before them on the way to Jerusalem to His death. "*They were amazed ; and they that followed were afraid*" (x. 32).

(b) Upon the multitude.

(1) Teaching at Capernaum. "*They were astonished at his teaching*" (i. 22).

(2) The casting out the unclean spirit at Capernaum. "*They were all amazed, insomuch that they questioned among themselves*" (i. 27).

(3) The cure of the paralytic. "*They were all amazed and glorified God, saying, We never saw it on this fashion*" (ii. 12).

(4) As Jesus taught in the synagogue at Nazareth they "*were astonished, saying, Whence hath this man these things ?*" (vi. 2)

(c) The thronging and pressing of crowds anxious to hear him.

(1) At Capernaum. The healing of the paralytic "*many were gathered together, so that there was no longer room for them, no, not so much as about the door*" (ii. 2).

(2) He desired His disciples that a small ship should wait upon Him, "*because of the crowd, lest they should throng him*" ; they "*pressed upon him that they might touch him*" (iii. 10)

- (3) The multitude was so great " *that they could not so much as eat bread* " (iii. 20).
- (4) The parable of the sower was uttered from a boat, because " *there gathered unto him a very great multitude* " (iv. 1).
- (5) As He landed at Capernaum after the cure of the Gadarene demoniac " *a great multitude was gathered unto him* " (v. 21).
- (6) The healing of the woman with the issue of blood. Jesus " *turned him about in the crowd.* " The disciples said unto him, " *Thou seest the multitude thronging thee* " (v. 30, 31).
- (7) Miracle of feeding the Five Thousand. " *For there were many coming and going, and they had no leisure so much as to eat* " (vi. 31).
- (8) Miracle of feeding the Four Thousand. " *There was again a great multitude* " (viii. 1).

#### 4. The humanity of our Lord is strongly indicated.

##### (a) Human infirmities.

- (1) Hunger. At the withering of the barren fig tree. " *When they were come out from Bethany he hungered* " (xi. 12).
- (2) Need of sleep. During the storm on the sea. " *He himself was in the stern, asleep on the cushion* " (iv. 38).
- (3) Need of rest. After the mission of the Twelve. " *Come ye yourselves apart into a desert place and rest a while* " (vi. 31).

##### (b) Human feelings of sympathy.

###### (1) Anger.

- (a) At the Pharisees : miracle of healing the man with the withered hand. " *Looked round about on them with anger, being grieved at the hardening of their heart* " (iii. 5).
- (b) He rebuked Peter. " *Get thee behind me, Satan* " (viii. 33).
- (c) When the disciples rebuked those who brought little children to Him, Jesus " *was moved with indignation* " (x. 14).
- (2) Love. The rich young ruler. " *Jesus looking upon him loved him* " (x. 21).
- (3) Pity. The feeding of the five thousand. Jesus " *had compassion on them* " (vi. 34).
- (4) Wonder. At Nazareth. " *He marvelled because of their unbelief* " (vi. 6).
- (5) Sighed. (a) The deaf and dumb man healed. " *Looking up to heaven, he sighed* " (vii. 34).  
(b) When the Pharisees demanded a sign " *He sighed deeply in his spirit* " (viii. 12).

##### (c) Circumstances indicating a limitation of His miraculous power.

- (1) At Nazareth " *He could do no mighty work, save that he laid his hands upon a few sick folk, and healed them* " (vi. 5).
- (2) The cure of the deaf and dumb man at Decapolis was performed gradually and with outward signs (vii. 32-35).
- (3) The cure of the blind man at Bethsaida was progressive and our Lord used outward means (viii. 22-26).

### 5 The Gospel is full of realistic details of action, gesture and words.

#### (a) Action.

- (1) Man with withered hand. "*When he had looked round about on them with anger*" (iii. 5).
- (2) When his mother and brethren desired Him. "*looking round on them which sat round about him, he saith*" (iii. 34).
- (3) Woman with the issue of blood. He "*turned him about in the crowd*" (v. 30). "He looked round about to see *her that had done this thing*" (v. 32).
- (4) Miracle of feeding Five Thousand. "*Looking up to heaven, he blessed, and brake the loaves*" (vi. 41).
- (5) Healing the deaf and dumb at Decapolis "*looking up to heaven, he sighed*" (vii. 34).
- (6) The rich young ruler. "*Jesus looking upon him loved him*" (x. 21).  
After his departure "*Jesus looked round about, and saith unto his disciples*" (x. 23).
- (7) In the Temple on the day of the Triumphal entry. "*When he had looked round about upon all things*" (xi. 11).

#### (b) Gestures.

- (1) Rebuking Peter. "*But he turning about, and seeing his disciples, rebuked Peter*" (viii. 33).
- (2) After the disciples had disputed which should be greatest, "*He sat down, and called the twelve*" (ix. 35), and giving them a little child as an example, "and taking him in his arms, *he said unto them*" (ix. 36).
- (3) Blessing little children. "*He took them in his arms, and blessed them, laying his arms upon them*" (x. 16).
- (4) His last journey to Jerusalem. "*And they were in the way, going up to Jerusalem; and Jesus was going before them*" (x. 32).

#### (c) Words. St. Mark records the very Aramaic words used by our Lord.

- (1) *Talitha cumi*. At the raising of Jairus' daughter (v. 41).
- (2) *Corban*. Discourse on Tradition (vii. 11).
- (3) *Ephphatha*. To the blind man at Bethsaida (vii. 34).
- (4) *Abba*. In the agony in the garden (xiv. 36).
- (5) "*Eloi, Eloi, lama sabachthani*." On the Cross (xv. 34).

#### (d) St. Mark frequently uses *direct* instead of *indirect* speech.

- (1) Stilling of the storm. He "*said unto the sea, Peace, be still*" (iv. 39).
- (2) At the healing the Gadarene demoniac we have three instances -
  - (a) "*He said unto him, Come forth, thou unclean spirit, out of the man*" (v. 8).
  - (b) "*He asked him, What is thy name?*" (v. 9).
  - (c) "*They besought him, saying, Send us into the swine*" (v. 12).

- (3) Herod Antipas to Salome. " *He swore unto her, Whatsoever thou shalt ask of me, I will give it thee* " (vi. 23).
- (4) To His disciples. " *He saith unto them, Come ye yourselves apart into a desert place, and rest a while* " (vi. 31).
- (5) Healing the lunatic child. " *He rebuked the unclean spirit saying unto him, Thou dumb and deaf spirit, I command thee, come out of him* " (ix. 25).
- (6) Parable of Wicked Husbandmen. " *He sent him last unto them, saying, They will reverence my son* " (xii. 6).
- (e) Many of our Lord's sayings are repeated in an additional but similar form for the sake of emphasis.
  - " *Began to publish it much, and to spread abroad the matter* " (i. 45).
  - " *She came in straightway with haste* " (vi. 25).
  - " *From within, out of the heart of men* " (vii. 21).
  - " *I neither know, nor understand what thou sayest* " (xiv. 68).
6. The descriptions of incidents are full of minute details, e.g.
  - (a) Temptation. " *With the wild beasts* " (i. 13).
  - (b) Sick of the palsy. " *No longer room for them, no, not even about the door* " (ii. 2).
  - They uncovered the roof, and " *when they had broken it up* " (ii. 4).
  - (c) Stilling the tempest. They took him " *even as he was* " into the boat (iv. 36).
  - He was " *in the stern, asleep on the cushion* " (iv. 38).
  - (d) Feeding the five thousand. They sat on " *the green grass* " and " *in ranks, by hundreds, and by fifties* " (vi. 39, 40).
7. St. Mark frequently uses diminutives.
  - (a) Raising Jairus' daughter. Jairus calls her his " *little daughter* " (v. 23).
  - Jesus calls her *damsel* = little maid (v. 41).
  - (b) The Syrophenician woman. The word " *dogs* " = little dogs, whelps (vii. 27).
  - (c) Feeding the four thousand. " *Small fishes* " (viii. 7).
  - (d) The ear of the High Priest's servant. Literally " *a little ear* " (xiv. 47).
8. St. Mark records particulars of names, number, time, and place.
  - (a) Names and persons.
    - (1) Healing Simon's wife's mother. " *They came into the house of Simon and Andrew, with James and John* " (i. 29).
    - (2) Jesus praying in a solitary place apart. " *And Simon and they that were with him followed after him* " (i. 36).
    - (3) Call of Levi. *Levi the son of Alphæus* (ii. 14).
    - (4) Healing of blind Bartimæus. St. Mark alone gives the name, " *the son of Timæus, Bartimæus, a blind beggar* " (x. 46).
    - (5) Withering of the barren fig tree. " *Peter calling to remembrance saith unto him* " (xi. 21).

- (6) On the Mount of Olives. It was "Peter and James and John and Andrew" who asked Him privately about the destruction of Jerusalem (xiii. 3).
- (7) The details concerning Simon the Cyprian. "The father of Alexander and Rufus" (xv. 21).
- (8) The announcement of the Angel at the Resurrection. "Go tell his disciples and Peter" (xvi. 7).

(b) Number.

- (1) The swine were "about two thousand" (v. 13).
- (2) The mission of the Twelve. "He began to send them forth by two and two" (vi. 7).
- (3) Feeding the five thousand. "They sat down in ranks, by hundreds and by fifties" (vi. 40).
- (4) Prediction of St. Peter's denial. "Before the cock crow twice, shall deny me thrice" (xiv. 30).

(c) Time.

- (1) When Jesus went to pray alone. "In the morning, a great while before day, he rose up" (i. 35).
- (2) When He entered into Capernaum (miracle of Sick of the Palsy) it was "after some days" (ii. 1).
- (3) Crossing the lake (miracle of Stilling the Storm) "on that day, when even was come" (iv. 35).
- (4) Teaching in the synagogue at Nazareth. "When the sabbath was come" (vi. 2).
- (5) When Jesus left the Temple for Bethany. "It being now eventide" (xi. 11).
- (6) The Crucifixion took place at "the third hour" (xv. 25).
- (7) The women went to the tomb. "Very early on the first day of the week" (xvi. 2).

(d) Place.

- (1) The call of Matthew. "He went forth again by the sea side" (ii. 13).
- (2) After the miracle of healing the man with the withered hand, "Jesus with his disciples withdrew to the sea" (iii. 7).
- (3) Parable of the Sower. "Again he began to teach by the sea side" (iv. 1).
- (4) The Gadarene Demoniac. After the departure of Jesus the man "began to publish in Decapolis" (v. 20).
- (5) After the miracle of Healing the Syrophenician woman's daughter, Jesus returned out of Tyre and Sidon "through the midst of the borders of Decapolis" (vii. 31).
- (6) In the Temple Court. "He sat down over against the treasury" (xii. 41).
- (7) At the Discourse on the Destruction of Jerusalem Jesus "sat on the Mount of Olives over against the temple" (xiii. 3).
- (8) At the denial by St. Peter. At the challenge of the maid Peter "went out into the porch" (xiv. 68).

- (9) **At the Crucifixion.** The centurion "*stood by over against*" Jesus (xv. 39).  
 (10) The women coming to the tomb "*saw a young man sitting on the right side*" (xvi. 5). (Macleod's St. Mark, pp. 18-19.)

**9. The Gospel bears marks of being written or inspired by an eye-witness.**

In support of this may be quoted—

- (1) The Stilling of the Storm. "*The waves beat into the boat, inasmuch that the boat was now filling*" (iv. 37), and that Jesus "*was in the stern, asleep on the cushion*" (iv. 38).
- (2) Walking on the Lake. Jesus "*would have passed by them*" (vi. 48).
- (3) The Miracle of healing the Lunatic Boy. The scene on the descent of our Lord from the Mount of Transfiguration (ix. 14-16) could be told only by an eye-witness.
- (4) Blind Bartimæus. The "*casting away his garment*" would be remembered by an eye-witness and by him alone (x. 50).
- (5) The call of Peter, Andrew, James and John. St. Mark records that James and John were in the ship with "*hired servants*" (i. 29).
- (6) On the way to Jerusalem. "*Jesus was going before them; and they were amazed; and they that followed were afraid*" (x. 32). Only one who had taken part in that journey could have recorded the feelings of the Apostolic group.

**PECULIARITIES OF ST. MARK'S GOSPEL.**

The Gospel of St. Mark abounds in slight additions of a graphic character with which the student should be familiar. These additions are alluded to in the notes, but are collected here for the purpose of easy reference. The portions of the quotations which are peculiar to the Gospel of St. Mark are printed in italics.

Occasion.	Passage.
Statement of John the Baptist.	"The latchet of whose shoes I am not worthy to stoop down and unloose" (i. 7).
The Baptism.	"He saw the heavens <i>rent asunder</i> " (i. 10).
The Temptation.	"And straightway the Spirit <i>driveth</i> him forth into the wilderness. And he was in the wilderness forty days tempted of Satan; and he <i>was with the wild beasts</i> " (i. 13).
The Call of James and John.	"They left their father Zebedee in the boat <i>with the hired servants</i> " (i. 20).
Cure of Peter's wife's mother.	"They came into the house of <i>Simon and Andrew, with James and John</i> " (i. 29).
After the Miracle.	" <i>All the city was gathered together at the door</i> " (i. 33).

Occasion.	Passage.
After Jesus had performed many miracles.	" And in the morning, <i>a great while before day</i> , he rose up and went out, and departed into a desert place, and there prayed. And <i>Simon and they that were with him</i> followed after him " (i. 35-36).
Sick of the Palsy.	" Many were gathered together, so that there was no longer room for them, <i>no, not even about the door</i> ," " bringing unto him a man sick of the palsy, <i>borne of four</i> " (ii. 2-3). " They uncovered the roof where he was: and <i>when they had broken it up</i> " (ii. 4).
Call of Levi.	" He saw Levi <i>the son of Alphaeus</i> sitting at the place of toll " (ii. 14).
Plucking the Ears of Corn.	" How he entered into the house of God when <i>Abiathar was high priest</i> , and did eat the shewbread " (ii. 26).
The Man with the Withered Hand.	" <i>And when He had looked round about on them with anger, being grieved at the hardening of their heart</i> " (iii. 5).
After the Miracle.	" The Pharisees went out, and straightway <i>with the Herodians</i> took counsel against him, how they might destroy him " (iii. 6).
The multitude crowd Him.	" And the multitude cometh together again, <i>so that they could not so much as eat bread</i> " (iii. 20).
The Scribes find fault.	" And the scribes <i>which came down from Jerusalem</i> said, He hath Beelzebub (iii. 22).
His Mother and Brethren.	" And <i>looking round on them which sat round about him</i> , he saith, Behold, my mother and my brethren ! " (iii. 34).
Miracle of Stilling the Storm.	" On that day, <i>when even was come</i> " (iv. 35). " They take him with them, <i>even as he was</i> , in the boat " (iv. 36). " And <i>other boats</i> were with him." (iv. 36). " He himself was in the stern, <i>asleep on the cushion</i> " (iv. 38).
The Gadarene Demoniac.	" In the tombs and in the mountains, he was crying out, and <i>cutting himself with stones</i> " (v. 5). " But when he saw Jesus from afar " (v. 6). " Rushed down the steep into the sea, <i>in number about two thousand</i> " (v. 13).
The Woman with the Issue of Blood.	" And he <i>looked round about</i> to see her that had done this thing " (v. 32).

Occasion.	Passage
At Nazareth.	"Is not this the <i>carpenter</i> , the son of Mary ? " (vi. 3).
The Mission of the Twelve.	"And they cast out many devils, and <i>anointed with oil</i> many that were sick and healed them " (vi. 13)
Death of John the Baptist.	" <i>Herodias set herself against him, and desired to kill him</i> " (vi. 19): "Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee " (vi. 21). "And she went out, and said unto her mother. What shall I ask ? " (vi. 24).
Feeding of the Five Thousand.	Jesus " <i>saith unto them. Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat</i> " (vi. 31). They sat " <i>down by companies upon the green grass</i> " (vi. 39). They " <i>sat down in ranks, by hundreds, and by fifties</i> " (vi. 40).
Syrophœnician's daughter.	He " <i>went away into the borders of Tyre and Sidon. And entered into a house.</i> " "and found the child <i>laid upon the bed, and the devil gone out</i> " (vii. 24-30).
Discourse on the leaven of the Pharisees, etc.	"And they forgot to take bread ; and they had not in the boat with them <i>more than one loaf</i> " (viii. 14).
Prediction of His Passion.	"He spake the saying <i>openly</i> " = plainly (viii. 32).
Rebuke of Peter.	"But he turning about, and <i>seeing his disciples</i> , rebuked Peter " (viii. 33).
Transfiguration.	"His garments became glistening, exceeding white ; so as <i>no fuller on earth can whiten them</i> " (ix. 3).
Lunatic Boy.	On His descent from the Mount of Transfiguration " <i>they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude when they saw him, were greatly amazed, and running to him saluted him.</i> " "My son, which hath a <i>dumb</i> spirit ; and wheresoever it taketh him, it dasheth him down ; and he foameth, and <i>grindeth his teeth</i> , and <i>pineth away.</i> " "And he fell on the ground, and wallowed foaming." (The questions which Jesus asked the father are all peculiar to St. Mark.) (The father's cry for faith,) "I believe : help thou mine unbelief." "The child became as one dead ; insomuch that the more part said, <i>He is dead</i> " (ix. 14-29).

Occasion.	Passage.
True Greatness.	" And he took a little child, and set him in the midst of them: <i>and taking him in his arms</i> " (ix. 36).
Little Children.	" When Jesus saw it he <i>was moved with indignation</i> " (x. 14). " And he <i>took them in his arms</i> , and blessed them " (x. 16).
The Rich Young Ruler.	" There <i>ran</i> one to him, and <i>kneeled</i> to him." Among the commandments Jesus places " <i>Do not defraud.</i> " Jesus " <i>looking upon him loved him.</i> " " And Jesus <i>looked round</i> about, and saith unto his disciples, How hardly shall they that have riches, etc." " Shall receive an hundred-fold, etc. . . . <i>with persecutions</i> " (x. 17-31). " And they were in the way, going up to Jerusalem; and Jesus <i>was going before them</i> " (x. 32).
On the way to Jerusalem.	The name of the man, <i>the son of Timæus, Bartimæus.</i>
Healing Blind Bartimæus.	The words of comfort by the crowd, " <i>Be of good cheer: rise, he calleth thee.</i> " " <i>He, casting away his garment, sprang up</i> " (x. 46-52).
Triumphal Entry.	The position of the colt. They " <i>found a colt tied at the door without in the open street.</i> " " Hosanna; Blessed is he that cometh in the name of the Lord: <i>blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest</i> " (xi. 1-11).
The Barren Fig Tree.	" Seeing a fig tree <i>afar off</i> " (xi. 13).
Cleansing the Temple.	" <i>Would not suffer that any man should carry a vessel through the temple</i> " (xi. 16).
The Widow's Mite.	" And <i>he sat down over against the treasury</i> , and beheld how the multitude cast money into the treasury " (xii. 41).
Prediction of the Fall of Jerusalem.	" And as he sat on the mount of Olives <i>over against the temple</i> , Peter and James and John and Andrew asked him privately " (xiii. 3).
The Feast at Bethany.	And " <i>she brake the cruse and poured it over his head.</i> " " Ye have the poor always with you, and <i>whosoever ye will ye can do them good</i> " (xiv. 1-9).

Occasion.	Passage.
The Agony and Betrayal.	" And he said, <i>Abba</i> , Father, all things are possible unto thee " (xiv. 36). The whole episode of the young man with the linen garment is peculiar to the Gospel of St. Mark (xiv. 51-52).
Crucifixion.	" Simon of Cyrene . . . the father of <i>Alexander and Rufus</i> " (xv. 21). " And it was the <i>third hour</i> , and they crucified him " (xv. 25). " When the centurion, <i>which stood by over against him</i> , saw that he so gave up the ghost " (xv. 39). " <i>Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him whether he had been any while dead</i> " (xv. 44).
Resurrection.	Message of the angels to the women, " Go, tell his disciples <i>and Peter</i> , He goeth before you into Galilee " (xvi. 7).

## MIRACLES RECORDED BY ST. MARK.

### I. In order of record.

- (1) The devil cast out in the synagogue (i. 23-28).
- (2) The healing of Simon's wife's mother (i. 30-31).
- (3) The leper (i. 40-45).
- (4) The paralytic (ii. 3-12).
- (5) The man with the withered hand (iii. 1-5).
- (6) The stilling of the storm (iv. 34-41).
- (7) The Gadarene demoniac (*Legion*) healed (v. 1-20).
- (8) The woman with the issue of blood (v. 25-34).
- (9) Jairus' daughter raised (v. 21-43).
- (10) The feeding of the five thousand (vi. 34-44).
- (11) The walking on the lake (vi. 45-52).
- (12) The healing of the Syrophenician's daughter (vii. 24-30).
- (13) The deaf and dumb man (vii. 31-37) (*peculiar to St. Mark*).
- (14) The feeding of the four thousand (viii. 1-9).
- (15) The blind man at Bethsaida (viii. 22-26) (*peculiar to St. Mark*).
- (16) The lunatic boy (ix. 17-20).
- (17) Blind Bartimæus (x. 46-52).
- (18) The withering of the fig-tree (xi. 12-14).

### II. Peculiar to St. Mark.

- (1) The deaf and dumb man (vii. 31-37).
- (2) The blind man at Bethsaida (viii. 22-26).

### III. Classified as regards the display of our Lord's miraculous power over—

#### (1) Nature.

- (a) The stilling of the storm (iv. 35-41).
- (b) The feeding of the five thousand (vi. 30-44).
- (c) The walking on the lake (vi. 45-52).
- (d) The feeding of the four thousand (viii. 1-9).
- (e) The withering of the fig-tree (xi. 12-14).

(2) *The Spirit World.*

- (a) The devil cast out in the synagogue (i. 23-28).
- (b) The Gadarene demoniac (Legion) healed (v. 1-20).
- (c) The healing of the Syrophenician's daughter (vii. 24-30).
- (d) The lunatic boy (ix. 17-20).

(3) *Disease.*

- (a) The healing of Simon's wife's mother (i. 30-31).
- (b) The leper (i. 40-45).
- (c) The paralytic (ii. 3-12).
- (d) The man with the withered hand (iii. 1-5).
- (e) The woman with the issue of blood (v. 25-34).
- (f) **The deaf and dumb man** (vii. 31-37).
- (g) **The blind man at Bethsaida** (viii. 22-26).
- (h) Blind Bartimæus (x. 46-52).

(4) *Death.*

Jairus' daughter raised (v. 21-43). (Maclear's St. Mark, p. 26)

IV. **Miracles remarkable for faith displayed.**

- (a) The paralytic. "*And Jesus seeing their faith*" (ii. 5).
- (b) The woman with the issue of blood. "*Daughter, thy faith hath made thee whole*" (v. 34).
- (c) Jairus' daughter. "*Fear not, only believe*" (v. 36).
- (d) Syrophenician's daughter. "*For this saying go thy way*" (vii. 29).
- (e) The lunatic boy. The father's cry, "*I believe; help thou mine unbelief*" (ix. 24).
- (f) Blind Bartimæus. "*Go thy way; thy faith hath made thee whole*" (x. 52).

V. **Miracles where the cure was gradual or progressive.**

- (a) The deaf and dumb. "*Took him aside,*" "*put his fingers into his ears,*" "*spat,*" "*touched his tongue,*" "*looking up to heaven,*" "*sighed,*" said "*Ephphatha*" (vii. 32-37).
- (b) The blind man. "*Spit on his eyes,*" "*laid his hands upon him,*" "*again he laid his hands upon his eyes*" (viii. 22-26).

VI. **Miracles wrought at the intercession of friends.**

- (a) The paralytic—brought to Jesus "*borne of four*" (ii. 3).
- (b) Jairus' daughter. "*I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live*" (v. 23).
- (c) The Syrophenician's daughter. "*She besought him that he would cast forth the devil out of her daughter*" (vii. 26).
- (d) The deaf and dumb. "*They beseech him to lay his hand upon him*" (vii. 32).
- (e) The blind man at Bethsaida. They "*beseech him to touch him*" (viii. 22).
- (f) The lunatic boy. "*Master, I brought unto thee my son*" (ix. 17).

**VII. Miracles which were not to be made known.**

- (1) The leper. "*See thou say nothing to any man*" (i. 44).
- (2) The deaf and dumb. "*He charged them that they should tell no man*" (vii. 36).

**VIII. Effect of the miracles upon those who witnessed them.**

Miracle.	Effect.
(1) The Demoniac in the synagogue.	" <i>They were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him</i> " (i. 27).
(2) The paralytic.	" <i>They were all amazed, and glorified God, saying, We never saw it on this fashion</i> " (ii. 12).
(3) The man with the withered hand.	" <i>The Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him</i> " (iii. 6).
(4) Stilling of the storm.	" <i>And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?</i> " (iv. 41).
(5) Jairus' daughter.	" <i>They were amazed straightway with a great amazement</i> " (v. 42).
(6) Walking on the sea.	" <i>They were sore amazed in themselves</i> " (vi. 51).
(7) The deaf and dumb.	" <i>They were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak</i> " (vii. 37).

**Miracles over Hindrances.**

1. The paralytic, whose friends broke through the outward hindrances of the crowd, and broke up the roof of the house to get to Jesus.
2. Blind Bartimæus, who overcame the hindrances opposed by his fellowmen, who would have him hold his peace.
3. The Syrophenician woman who overcame the apparent hindrances raised by our Lord to try her faith.

**Miracles of Instruction.**

1. Stilling the storm. Jesus as the protector of His disciples. Also a test of how far the Apostles were able to trust in the Lord's protection when they were out of His sight. The test found out their weakness, but the lesson was taught.
2. Feeding the five thousand. Feeding the four thousand. Christ the source of subsistence.
3. Walking on the sea. Two lessons—
  - (a) Jesus at hand to protect His disciples.
  - (b) Assistance is given while they were doing their utmost for themselves, being "*distressed in rowing.*"

**Miracle of Judgment.**

The cursing of the barren fig-tree.

**Parables Recorded in St. Mark.****(a) Parables.**

- (1) The Sower (iv. 3-8).
- (2) **The Seed growing secretly** (iv. 26-29).
- (3) The Mustard Seed (iv. 30-32).
- (4) The Wicked Husbandmen (xii. 1-11).

The Seed growing secretly is peculiar to St. Mark.

**(b) Parabolic illustrations.**

- (1) The new cloth and the old garment (ii. 21).
- (2) The new wine and old bottles (ii. 22).
- (3) The kingdom divided against itself (iii. 23-26).
- (4) The strong man bound, and his house spoiled (iii. 27).
- (5) The parable of the fig-tree (xiii. 28).
- (6) The man taking a far journey (xiii. 34-37).

St. Mark relates eighteen miracles and four parables.

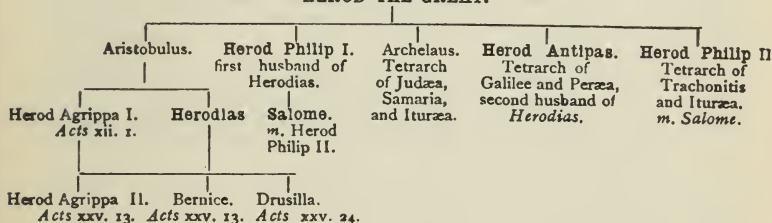
St. Matthew relates twenty-two miracles and sixteen parables.

St. Luke relates twenty-one miracles and eighteen parables.

Thus the number of miracles recorded by St. Mark is scarcely less than those given in the other Synoptic Gospels, but he relates only four parables.

St. Mark's Gospel is emphatically the Gospel of Action, presenting Jesus in His active wonder-working energy.

"Without drawing a complete history, St. Mark frames a series of perfect pictures" (WESTCOTT).

**KINGS AND GOVERNORS.****HEROD THE GREAT.**

At the birth of our Lord the whole of Palestine was under the rule of Herod the Great with the title of King.

On the death of Herod the Great his kingdom was divided among his three sons—Archelaus, Antipas, and Philip.

Archelaus received Judæa and Samaria, and Idumæa.

Antipas received Galilee and Peræa.

Philip received Ituræa and Trachonitis.

## XXVI. THE GOSPEL ACCORDING TO ST. MARK.

Archelaus reigned so cruelly that the Jews petitioned at Rome against his government, and he was deposed and banished to Vienne in Gaul A.D. 6.

The Romans then made Judæa and Samaria into a province under the governorship of a procurator. So at the time of our Lord's entering on His ministry the divisions were:

- (1) Roman Province of Judæa, Samaria, &c., under a procurator, with Cæsarea the seat of government.
- (2) Galilee and Peræa under Herod Antipas, with Tiberias as the capital.
- (3) Ituræa and Trachonitis under Herod Philip II., with Cæsarea Philippi as the capital.
- (4) Abilene under Lysanias with Abila as the capital.

Herod the Great was the son of Antipater, an Idumæan. He was first made Governor of Galilee and afterwards titular King of Palestine by the Romans. He was noted for his cruelty. He rebuilt the Temple with great magnificence, constantly making additions, so that the whole period from commencement to completion was forty-six years. "*Forty and six years was this temple in building*" (St. John ii. 20).

In St. Matthew he is connected with the Visit of the Magi and the Massacre of the Innocents (St. Matt. ii. 1-19).

The only mention of him in St. Luke is that the angel Gabriel appeared to Zacharias in "*the days of Herod the King*" (i. 5).

He is not mentioned in St. Mark.

Herod Antipas (the Herod of the Gospels) was the son of Herod the Great by Malthace, a Samaritan. He obtained Galilee and Peræa on the death of his father. He married a daughter of Aretas, King of Arabia. Later he induced Herodias the wife of Herod Philip I. to leave her husband and marry him. Aretas made war against him and defeated him. This defeat was attributed by the Jews to the murder of John the Baptist. The ambition of Herodias proved the cause of her husband's ruin, for she persuaded him to go to Rome to obtain the title of King. He was opposed by Herod Agrippa and was banished.

### Notices in St. Mark.

- (1) The death of John the Baptist is given more fully by St. Mark than by the other Evangelists (see Chapter vi. 17-29).
- (2) When Herod heard of the fame of Jesus his guilty conscience caused him to imagine that "*John the Baptist was risen from the dead*" (vi. 14).
- (3) Our Lord bids His disciples beware of the leaven of Herod (viii. 15).

St. Mark omits the trial of our Lord by Herod, and the endeavours of the Pharisees to get Jesus out of Peræa by the threat that Herod was desirous to kill Him, to which our Lord replied, "*Go and say to that fox*" (St. Luke xiii. 31-32).

Herod Philip I., must be carefully distinguished from the tetrarch Philip. He was the first husband of Herodias, by whom he had a daughter, Salome. Herodias left him and married Herod Antipas. He had no share in his father's dominions and lived privately.

Notice in St. Mark, "*Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife*" (vi. 17).

**Herod Philip II.**, tetrarch of Ituræa and Trachonitis. He built a city on the site of Paneas, and called it Cæsarea. This town was known as Cæsarea Philippi, to distinguish it from Cæsarea on the coast. He also rebuilt Bethsaida on the North East of the Sea of Galilee, and gave it the title of Julius in honour of the sister of the Emperor. He married Salome, the daughter of Herod Philip I. and Herodias.

**Herodias**, the daughter of Aristobulus, and granddaughter of Herod the Great. She married first, Herod Philip I., by whom she had a daughter, Salome, but eloped from him to marry Herod Antipas. For this crime she was reproved by John the Baptist. She seized the opportunity given her by the rash oath of the King, pleased with the dancing of Salome, to demand the head of John the Baptist. Her ambition in urging Herod to go to Rome to seek the title of king was the cause of her husband's ruin. She accompanied him in exile.

Notices in St. Mark (1) Herod Antipas put John the Baptist in prison for "*the sake of Herodias, his brother Philip's wife*" (vi. 17).

(2) For thus reproving her, it is said that "*Herodias set herself against him (John), and desired to kill him; and she could not*" (vi. 19).

**Salome**, daughter of Herodias and Philip I., married to Herod Philip the Tetrarch. By her dancing she pleased Herod Antipas, who promised her by oath whatever she might ask even to the half of his kingdom. Instructed by her mother she asked for the head of John the Baptist on a charger.

**Pontius Pilate**, Sixth Roman Procurator of Judæa. He was appointed (A.D.) 25-26 in the 12th year of Tiberius. Cæsarea was the seat of the Roman government, and Pilate gave great offence to the Jews by an endeavour to remove the head quarters of the army from Cæsarea to Jerusalem. The frantic opposition of the Jews caused him to alter his determination. On two other occasions he nearly drove the Jews to insurrection, and earned their bitter hatred by his cruelty and oppression. He tried and condemned Jesus, giving way to the chief priests through fear of their reporting him to Rome. His anxiety to avoid giving offence to Cæsar did not save him, for he was recalled to Rome to answer accusations made against him, and banished to Gaul (A.D. 36). The allusion to the "*Galileans, whose blood Pilate had mingled with their sacrifices*" (St. Luke xiii. 1) is to an incident of common occurrence during his rule. He had once sent soldiers, armed secretly, among the crowd when the Jews came to protest against the carrying of the eagles through the streets.

## APOSTLES.

**Apostle** from the Greek *Apostolos*=one sent forth, originally the official name of those Twelve of the disciples whom Jesus chose to send forth first to preach the Gospel, and to be with Him during the course of His ministry.

## xxviii. THE GOSPEL ACCORDING TO ST. MARK.

### Apostles other than the Twelve.

- (1) Matthias chosen to fill the place of Judas (Acts i. 23-26).
- (2) Paul and Barnabas.

### Qualifications as given by St. Mark (iii. 14).

- (1) Were ordained by Jesus.
- (2) Were to be with Him.
- (3) Were sent forth to preach.
- (4) Were to have power to heal sickness and cast out devils.

When a successor to Judas is chosen, St. Peter insists that he must have been with Jesus from the baptism of John "*unto the day that he was received up from us,*" and must be "*a witness with us of his resurrection*" (Acts i. 21-22).

### Training.

- (1) Constantly with Jesus, hearing Him preach and witnessing His miracles.
- (2) Taught to work miracles.
- (3) Sent on short preaching journeys.
- (4) Instructed specially by our Lord in the forty days between the Resurrection and the Ascension on "*the things pertaining to the Kingdom of God.*"
- (5) Received the Holy Ghost on the day of Pentecost.

### Biographical Notices of the Apostles.

St. Peter, original name Simon ; Bar-jonas, son of Jonas, a fisherman on the Sea of Galilee. With his brother Andrew, was partner with James and John, the sons of Zebedee. Peter = (Petra) a rock, the Greek form of Cephas.

### Notices in St. Mark.

- (1) Called by Jesus with his brother Andrew (i. 16).
- (2) At the healing of Simon's wife's mother, sick of a fever (i. 29).
- (3) Leads the Apostles in the search for Jesus, when our Lord had withdrawn for prayer (i. 36).
- (4) With James and John accompanied our Lord to the house of Jairus (v. 37) ; at the Transfiguration (ix. 2), and at the Agony in the Garden of Gethsemane (xiv. 33). At the Agony Jesus specially addresses Peter, "*Simon, sleepest thou ? couldest not thou watch one hour ?*" (xiv. 37).
- (5) At Cæsarea Philippi he confessed that Jesus was the Messiah. "*Thou art the Christ*" (viii. 29).
- (6) At Cæsarea Philippi he rebuked Jesus for the announcement of His sufferings, and was rebuked by our Lord. "*Get thee behind me, Satan : for thou mindest not the things of God, but the things of men*" (viii. 32-33).
- (7) At the Transfiguration he remarked, "*Rabbi, it is good for us to be here, etc.*" (ix. 5).
- (8) Drew attention to the rapid withering away of the fig-tree (xi. 21).
- (9) Peter, with James and John and Andrew asked our Lord as He sat on the Mount of Olives, respecting the destruction of Jerusalem (xiii. 3).

(10) Denied our Lord (xiv. 66-72).

(11) The Angel directed that a special announcement of the Resurrection should be made to him (xvi. 7).

St. Mark omits—

(1) The first call of St. Peter, when Jesus changed his name to Cephas (St. John i. 42).

(2) The first miraculous draught of fishes (St. Luke v. 1-11).

(3) When the woman with the issue of blood touched our Lord, and Jesus asked "*Who is it that touched me?*" It was Peter who replied, "*Master the multitudes press thee and crush thee*" (St. Luke viii. 45).

(4) When our Lord taught the duty of watchfulness, by the parable of the servants waiting for their Lord, Peter asked the question, "*Speakest thou this parable unto us, or even unto all?*" (St. Luke xii. 41).

(5) Was sent with John to make ready the Passover (St. Luke xxii. 8).

(6) Objected to our Lord washing his feet (St. John xiii. 4).

(7) At the Last Supper, when our Lord stated that He had specially prayed for him that his faith should not utterly fail, Peter declared his readiness to go with Jesus both "*to prison and to death*" (St. Luke xxii. 33).

(8) Was the disciple who cut off the right ear of Malchus (St. John xviii. 10).

(9) At the second miraculous draught of fishes (St. John xxi. 2).

(10) That he was the prompter of the question respecting meats not defiling a man (St. Matt. xv. 15).

(11) His walking on the sea (St. Matt. xiv. 28-31).

(12) The miracle of the coin in the fish's mouth (St. Matt. xvii. 24-27).

(13) The designation as the rock upon which the church should be built (St. Matt. xvi. 18).

(14) The rebuke administered to him, when after the departure of the rich young ruler he remarked, "*Lo, we have left all, and followed thee.*"

(15) Came with John to the sepulchre (St. John xx. 3-8).

Peter was the most able, energetic, zealous and devoted of the apostolic band. His faults were rashness and forwardness bordering upon presumption. He is generally the spokesman of the Apostles.

**Andrew, the brother of St. Peter (see Peter).**

**Notices in St. Mark.**

(1) Was called along with Peter when casting a net into the sea (i. 16).

(2) At the healing of Simon's wife's mother (i. 29).

(3) Was one of the four (Peter, James, John and Andrew) who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives (xiii. 3).

**[Other notices—**

(1) It was he who took Peter first to Jesus (St. John i. 40-44).

(2) At the feeding of the Five Thousand Andrew pointed out the lad who had the five barley loaves and the fishes (St. John vi. 8).

(3) With Philip told our Lord of the Greeks who wished to see Jesus (St. John xii. 22)].

**Andrew, Peter, Philip, and Nathanael were natives of Bethsaida.**

John, the son of Zebedee, and brother of James; the two brothers were surnamed by our Lord, Boanerges, or sons of thunder. The disciple whom Jesus loved—the mother's name was Salome. From the employment of hired servants it is inferred that the family was comparatively wealthy.

**Notices in St. Mark.**

- (1) Was called with James while mending their nets (i. 19-20).
- (2) Was with Peter, James, and Andrew at the healing of Simon's wife's mother (i. 29).
- (3) With Peter and James was present (a) at the raising of Jairus' daughter (v. 37), (b) at the Transfiguration (ix. 2), (c) at the Agony in the Garden (xiv. 33).
- (4) With James asked of the Lord that they might sit the one on the right hand and the other on the left in His kingdom (xi. 35-39).
- (5) Was reproved by our Lord for rebuking the man who cast out devils in Jesus' name (ix. 38-40).
- (6) Was one of the four (Peter, James, John and Andrew) who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives (xiii. 3).

**Other important occasions—**

- (1) Was present at the first miraculous draught of fishes (St. Luke v. 10).
- (2) Was rebuked by our Lord for desiring to call down fire from heaven on the Samaritan village (St. Luke ix. 54).
- (3) Was sent with Peter to prepare the Passover (St. Luke xxii. 8).
- (4) At the Last Supper he leant on Jesus' bosom, and put the question, "*Lord, who is it?*" (i.e. Who should betray Jesus?) (St. John xiii. 25).
- (5) He was known to the High Priest, and obtained permission for Peter to enter the palace (St. John xviii. 16). [An additional hint of the superior social position of the family.]
- (6) On the cross our Lord committed His mother to the care of John (St. John xix. 26-27).
- (7) Came with Peter to the sepulchre, and did outrun Peter (St. John xx. 3-8).
- (8) Was one of the seven disciples at the second<sup>1</sup> miraculous draught of fishes, and was the first to recognize his Master (St. John xxi. 1-7)].

**James, the son of Zebedee, brother of John (see John).**

**Notices in St. Mark.**

- (1) Was called with John whilst mending their nets (i. 19-20).
- (2) Was with Peter, John and Andrew at the healing of Simon's wife's mother (i. 29).
- (3) With Peter and John was present (a) at the raising of Jairus' daughter (v. 37), (b) at the Transfiguration (ix. 2), (c) at the Agony in the Garden (xiv. 33).
- (4) With John asked of the Lord that they might sit the one on the right hand and the other on the left in His kingdom (x. 35-39).
- (5) Was one of the four (Peter, James, John and Andrew) who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives (xiii. 3).

[Other important occasions—

- (1) Was present at the first miraculous draught of fishes. (St. Luke v. 10).
- (2) Was rebuked by our Lord for desiring to call down fire from heaven on the Samaritan village. (St. Luke ix. 54).

James was beheaded by Herod Agrippa, and was the first of the Apostolic band to suffer martyrdom (Acts xii. 2)].

Philip, a native of Bethsaida, one of the earliest disciples, and the first to whom our Lord said "*Follow me*" (St. John i. 42-43). He is mentioned by St. Mark in the list of the Apostles only.

[Other notices—

- (1) At the Feeding of the Five Thousand, when he said, "*Two hundred pennyworth of bread is not sufficient*" (St. John vi. 5-7).
- (2) The Greeks who desired to see Jesus came to Philip for
- (3) It was he who said, "*Lord, shew us the Father*" (St. John xiv. 8-9); introduction (St. John xii. 21-22).]

Bartholomew generally supposed to be the same as Nathanael.

Reasons.—The Synoptists never mention Nathanael, and always couple Philip with Bartholomew. St. John never mentions Bartholomew, and always couples Philip with Nathanael. If so, he was of Cana, an "*Israelite indeed, in whom is no guile*"; was taken by Philip to Jesus (St. John i. 47), and was one of the seven at the second miraculous draught of fishes (St. John xxi. 2). On that occasion Nathanael appears as if he were one of the Twelve.

Mentioned by St. Mark in the list of Apostles only.

Matthew mentioned by St. Mark in the list of Apostles only. He is generally identified with Levi, if so, he was the son of Alphæus. He was a tax-gatherer, and was called whilst at the receipt of custom in Capernaum.

Reasons for identifying Matthew with Levi—

- (1) Both were publicans.
- (2) Both were called whilst sitting at the receipt of custom.
- (3) The circumstances after the call are precisely similar.

The coincidences point out the almost certainty that the Apostle's name was originally Levi, and that after his call he became known as Matthew (the gift of God).

Thomas, called also Didymus (the twin), mentioned by St. Mark in the list of the Apostles only.

[Other notices—

- (1) When Jesus declared His intention to visit Bethany on the death of Lazarus, Thomas said, "*Let us also go, that we may die with him*" (St. John xi. 16).
- (2) Put the question, "*Lord, we know not whither thou goest; how know we the way?*" (St. John xiv. 5).
- (3) Was not present at the appearance of our Lord on the day of the Resurrection, and doubted the reality of the appearance (St. John xx. 24-25).

- (4) Had his doubts removed at our Lord's appearance eight days after (St. John xx. 26-29).
- (5) Was one of the seven at the second miraculous draught of fishes (St. John xxi. 2)].

James, the son of Alphæus, mentioned in the list of the Apostles only.

Lebbæus, known as Thaddæus and Judas of James. St. John records that he put the question to our Lord, "*What is come to pass that thou wilt manifest thyself unto us, and not unto the world?*" (St. John xiv. 22).

Simon Zelotes, also known as Simon the Canaanite, or Cananæan. St. Luke alone terms him "Zelotes." Canaanite does not signify a descendant of Canaan, nor a native of Cana, but comes from a Chaldee or Syriac word, Kannean, by which the faction of the Zealots was known—[Gk. Zelotes].

The Zealots were a fierce secret society, pledged to exterminate the Romans.

Judas Iscariot, *i.e.* the man of Kerieth, Ish-Kerieth, a native of Kerieth, a little village in the tribe of Judah—the only Apostle who was not a Galilæan. He was the son of Simon (St. John vi. 71).

St. Mark names him as one of the Apostles, and records his act of betraying our Lord.

[Other notices—

- (1) Our Lord referred to Judas when He said, "*Did not I choose you the twelve, and one of you is a devil?*" (St. John vi. 70).
- (2) He kept the bag, was a thief, and murmured at the waste when Mary, the sister of Lazarus, poured the ointment on our Lord, in the house of Simon the leper (St. John xii. 1-8).]

There are four persons named James—

- (1) James, the son of Zebedee (Apostle).
- (2) James the son of Alphæus (Apostle).
- (3) James, the father of Jude.
- (4) James, called "the less" or "the little," the brother of our Lord.

There are three named Judas—

- (1) Judas of James (Apostle).
- (2) Judas Iscariot (Apostle).
- (3) Judas, the brother of our Lord.

## BIOGRAPHICAL NOTICES.

Abiathar, see p. 14.

Alphæus. There are two records of this name in St. Mark.

- (1) "*Levi the son of Alphæus*" (ii. 14).
- (2) "*James the son of Alphæus*" (iii. 18).

Alphæus, the father of James, is the same as the Cleophas or St. John; for St. Mark mentions "*Mary, the mother of James the less*" as viewing the Crucifixion, whilst St. John says "*there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas*" (St. John xix. 25). (See James, the son of Alphæus in the

list of the Apostles p. xxxii). Unless Alphæus the father of Levi or Matthew is another person, it is clear that Matthew and James were related.

Alexander, the son of Simon the Cyrenian, who was compelled to bear the cross for our Lord.

Notice in St. Mark. "*And they compel one Simon of Cyrene, . . . the father of Alexander and Rufus, . . . that he might bear his cross*" (xv. 21).

Barabbas (*Bar*=Son of Shame), a bandit, who had committed murder in an insurrection against the Roman power, and who was lying in prison at the time of the trial of Jesus before Pilate. When Pilate offered to release a prisoner according to the custom of the feast, the Jews demanded the release of Barabbas in preference to seeing Jesus allowed to go free.

Notices in St. Mark (1) "*And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder*" (xv. 7).

(2) "*The chief priests stirred up the multitude, that he should rather release Barabbas unto them*" (xv. 11).

(3) "*And Pilate, wishing to content the multitude, released unto them Barabbas*" (xv. 15).

Bartimæus (*Bar*=Son—Son of Timæus), a blind beggar of Jericho, who sat by the wayside begging as our Lord passed out of Jericho on His last journey to Jerusalem.

Notices in St. Mark. From x. 46–52 we gather

(1) The man was blind. His name was Bar-timæus, the Son of Timæus.

(2) That he sat by the wayside begging as our Lord came out of Jericho.

(3) That he cried, "*Jesus, thou son of David, have mercy upon me.*"

(4) That the crowd "*rebuked him, that he should hold his peace.*"

(5) That he "*cried out the more a great deal, Thou son of David, have mercy on me.*"

(6) That Jesus stopped and commanded him to be called.

(7) That the crowd called "*the blind man, saying unto him, Be of good cheer : rise, he calleth thee.*"

(8) That the blind man cast away his outer garment or "*abba*" and went to Jesus.

(9) Our Lord healed him, and commended his faith in these words, "*Go thy way ; thy faith hath made thee whole.*"

For discrepancies in the accounts of this miracle as given by the different Evangelists, see note, p. 58.

CÆSAR. There were two Emperors of Rome during our Lord's lifetime. Cæsar Augustus, emperor at His birth, who gave orders for the enrolment for the purposes of taxing, "*there went out a decree from Cæsar Augustus, that all the world should be enrolled*" (St. Luke ii. 1). Tiberius Cæsar, emperor during our Lord's ministry, which was commenced in the "*fifteenth year of the reign of Tiberius Cæsar*" (St. Luke iii. 1).

Notice in St. Mark, "*Whose is this image and superscription ? And they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's*" (xii. 16–17).

## XXXIV. THE GOSPEL ACCORDING TO ST. MARK.

The Cæsar referred to was Tiberius, the reigning emperor, but the reference is not to him personally, but to his official title. The reigning emperor was always addressed as "Cæsar."

Daniel (see p. 73).

Herod Antipas (see p. xxvi.).

David (see p. lx.).

Herod Philip (see p. xxvi.).

Elias or Elijah (see p. 48).

Herodias (see p. xxvii.).

Esaias or Isaiah (see pp. lvii.-lix.).

**Jairus.** A ruler of the synagogue at Capernaum, who met Jesus as He landed after crossing the lake from the miracle of curing the Gadarene demoniac, and desired Him to come and heal his daughter (for full particulars of the miracle, see ver. 21-43; for points peculiar to St. Mark, see pp. 26-28).

**John the Baptist,** the son of Zacharias and Elizabeth, the fore-runner of our Lord.

### Notices in St. Mark.

- (1) The herald or forerunner of our Lord, "*The voice of one crying in the wilderness*" (i. 3).
- (2) Baptized in the wilderness; preached "*the baptism of repentance unto remission of sins*" (i. 4).
- (3) Particulars of his person, "*clothed with camel's hair, and had a leathern girdle about his loins; and did eat locusts and wild honey*" (i. 6).
- (4) Foretold the coming of Jesus. "*There cometh after me he that is mightier than I, etc.*" (i. 7).
- (5) He baptized Jesus in the Jordan (i. 9-11).
- (6) He was imprisoned by Herod Antipas because he reproved that king for his marriage with Herodias, the wife of his brother Philip. Herodias never forgave the Baptist, and determined upon his death should an opportunity arise. She was unable to accomplish her purpose, for the king preserved him and listened to his teaching, but kept him a prisoner in the fortress of Machærus. At length Herodias obtained her opportunity. Herod made a feast upon his birthday, and Salome, the daughter of Herodias, came in and danced before him, and so pleased the king that he promised to give her whatsoever she should ask. Being prompted by her mother, she asked for the head of John the Baptist in a charger, and her request was granted. His disciples buried him.

His name is mentioned besides in the following passages:—

- (1) "*And John's disciples and the Pharisees were fasting*" (ii. 18).
- (2) "*Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?*" (ii. 18).
- (3) When he heard of the fame of Jesus, Herod Antipas said, "*John the Baptist is risen from the dead, and therefore do these powers work in him*" (vi. 14). And again "*John, whom I beheaded, he is risen.*"
- (4) When Jesus asked His disciples, "*Whom do men say that I am?*" the reply was "*John the Baptist: and others, Elijah: but others, One of the prophets*" (viii. 28).

- (5) Our Lord put the question to the chief priests and elders, "*The baptism of John, was it from heaven, or from men*" (xl. 30).  
 (6) In their reply the chief priests acknowledged that "*for all verily held John to be a prophet*" (xi. 32).

[St. Mark omits all details of his birth, circumcision and early life, see St. Luke i. Also the circumstance that while he was in prison he sent two of his disciples to inquire of our Lord, "*Art thou he that cometh, or look we for another?*" (St. Matt. xl. 3), and the subsequent discourse of our Lord upon John the Baptist]

Joseph of Arimathæa, see chap. xv. 43-46.

"*A Councillor*" i.e. a member of the Sanhedrim; "*honourable*," who "*was looking for the kingdom of God*" i.e. the coming of the Messiah. After the Crucifixion he "*boldly went in unto Pilate, and asked for the body of Jesus*." After Pilate had learnt from the centurion that Jesus was already dead, he gave the body to Joseph, who wrapped the body in linen, and laid it in a sepulchre hewn out of a rock, and rolled a stone at the door of the sepulchre. He was "*rich*" (St. Matt. xxvii. 57); "*a good man and a righteous*" (St. Luke xxiii. 50). It is expressly stated (St. Luke xxiii. 51) that "*he had not consented to their counsel and deed*" of his colleagues, though probably he had not the moral courage to protest against the verdict. He was a disciple of Jesus "*but secretly, for fear of the Jews*" (St. John xix. 38). It was "*his own new tomb*" (St. Matt. xxvii. 60), in a garden near the place of Crucifixion, "*wherein was never man yet laid*" (St. John xix. 41).

Joseph, the husband of the Virgin Mary.

Is not mentioned in St. Mark. From the omission of the name (vi. 3), it is inferred that he was then dead.

Joses, one of the "*brethren*" of our Lord. He was the son of Cleophas and Mary, the sister and namesake of the Virgin Mary.

Notices in St. Mark.

- (1) "*Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon?*" (vi. 3).
- (2) "*And Mary Magdalene and Mary the mother of Joses beheld where he was laid*" (xv. 47).

For the actual relationship implied by "*brother of our Lord*," see p. 18.

Mary—There are four Marys in the Gospels, viz:—

- (1) The Virgin Mary.
- (2) Mary, the wife of Cleophas.
- (3) Mary, the sister of Martha and Lazarus.
- (4) Mary Magdalene.

(1) The Virgin Mary is mentioned once only by name in St. Mark, viz., on the occasion of our Lord's rejection at Nazareth. "*Is not this the carpenter, the son of Mary?*" (vi. 3).

Though she is alluded to as seeking Jesus. "*Behold, thy mother and thy brethren without seek for thee*" (iii. 32).

Additional details gathered from other Gospels are—

From St. Luke. (1) Her betrothal to Joseph.

(2) The appearance of the Angel Gabriel and the Annunciation (i. 26-38).

(3) Her visit to Elizabeth. The Magnificat (i. 39-56).

(4) The birth of Jesus at Bethlehem. Visit of the shepherds (ii. 1-20).

- (5) The circumcision of Jesus. Her purification. The presentation of Jesus in the Temple. Simeon. The "Nunc Dimittis" and the prophetess Anna (ii. 21-40).
  - (6) Jesus in the Temple at the age of twelve years. Mary's question, "*Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing*" (ii. 40-51).
  - (7) After the visit of the shepherds. "*Mary kept all these sayings, pondering them in her heart*" (ii. 19).
  - (8) After the visit to the Temple when Jesus was twelve years of age. "*His mother kept all these sayings in her heart*" (ii. 51).
- From St. Matthew. (1) Joseph desired to put her away, but warned in a dream, abandoned his intention (i. 18-25).
- (2) Visit of the Magi (ii. 11).
  - (3) The journey to Egypt and the Massacre of the Innocents (ii. 13-18).
  - (4) The return to Nazareth (ii. 19-23).
- From St. John. (1) At the marriage of Cana of Galilee (ii. 2-5).
- (2) At the Cross (xix. 25-27).
- From Acts. She was with the Apostles after the Ascension (i. 14).
- (2) Mary, the wife of Clopas. We have the group of women at the Crucifixion thus described by the Evangelists.
- St. Mark. "*Mary Magdalene, and Mary the mother of James the less and of Josès, and Salome*" (St. Mark xv. 40).
- St. Matthew. "*Mary Magdalene, and Mary the mother of James and Josès, and the mother of the sons of Zebedee*" (St. Matt. xxvii. 56).
- St. John "*His mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene*" (St. John xix. 25).
- From the above passages we gather that she was the wife of Cleophas or Alphæus, the sister of the Virgin and the mother of James the less and of Josès, Jude and Simon (St. Mark vi. 3). She watched the Crucifixion, and on the evening of that day sat over against the sepulchre with Mary Magdalene (xv. 47). On the Easter morn she accompanied Mary Magdalene and the other women to the tomb (xvi. 1), and was one of those women who saw "*a vision of angels, which said that he was alive*" (St. Luke xxiv. 23).
- (3) Mary, the sister of Martha and Lazarus, is not mentioned by name by St. Mark. It was she who anointed our Lord with spikenard in the house of Simon the leper at Bethany (xiv. 3-9).
  - (4) Mary Magdalene—i.e. a woman of Magdala, a town of Galilee.

#### Notices in St. Mark.

- (1) At the Crucifixion, "*There were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and Josès, and Salome*" (xv. 40).
- (2) On the evening of the same day. "*Mary Magdalene and Mary the mother of Josès beheld where he was laid*" (xv. 47).
- (3) Visited the tomb early on the Easter morn. "*Mary Magdalene and Mary the mother of James, and Salome, bought spices, that they might come and anoint him*" (xvi. 1).

- (4) Jesus appeared first to Mary Magdalene. "*He appeared first to Mary Magdalene, from whom he had cast out seven devils*" (xvi. 9).

From St. Luke we learn that Mary Magdalene was one of the Ministering Women. These women are not mentioned by name by St. Mark, but the existence of such a band is alluded to in xv. 41, "*Who, when he was in Galilee, followed him, and ministered unto him*" (xv. 41).

Moses (see p. lx.).

Rufus is mentioned (xv. 21), along with Alexander, as the son of Simon the Cyrenian, who was compelled to carry our Lord's cross. St. Paul (Rom. xvi. 13) addresses a Rufus as "*chosen in the Lord.*" It is suggested that the Rufus of St. Mark is the same as the one saluted by St. Paul, and that St. Mark mentions him in the Gospel as a well-known person in Rome. This coincidence is quoted as a proof that St. Mark wrote his Gospel for Roman converts.

Salome. We have the group of women at the Crucifixion thus described by St. Mark and St. Matthew:

**St. Mark.** "*Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome*" (xv. 40).

**St. Matthew.** "*Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee*" (xxvii. 56).

From this we conclude that she was the wife of Zebedee and mother of the Apostles James and John.

Notices in St. Mark.

- (1) She followed our Lord from Galilee to Jerusalem and witnessed the Crucifixion (xv. 40-41).
- (2) She accompanied Mary Magdalene to the tomb early on Easter-day, to embalm the body of Jesus (xvi. 1-8).

[She joined in the request of her sons that they should sit the one on His right hand, and the other on His left in His Kingdom. St. Mark records the request (xi. 35-40), but does not mention Salome as taking part in it].

Salome, the daughter of Herodias (see p. xxvii.).

Simon; there are several persons of that name—

- (1) Simon Peter (see Apostles, p. xxxv.).
- (2) Simon the Canaanite or Zelotes (see Apostles, p. xxxv.).
- (3) Simon of Cyrene, the father of Alexander and Rufus. Cyrene is on the North coast of Africa, where there was a colony of Jews. He was present at Jerusalem at the time of the Crucifixion, and coming in from the country he met the procession and was pressed into service to carry the cross, when Jesus Himself was unable to bear it any longer (xv. 21).
- (4) Simon the brother of Jesus, "*the brother of James, and Joses, and Judas, and Simon*" (vi. 3).

(On the actual relationship, see note p. 18).

- (5) Simon the Leper, a resident at Bethany, distinguished as "*the leper,*" and who had probably been cured by Jesus. In his house Mary, the sister of Martha and Lazarus, anointed Jesus preparatory to His death and burial (xiv. 3-9).

[Other Simons not mentioned by St. Mark are :

- (6) Simon the Pharisee who invited our Lord to eat with him. In his house occurred the incident of the sinful woman washing our Lord's feet, on which occasion our Lord spoke the parable of the Two Debtors (St. Luke vii. 36-50).
- (7) Simon, the father of Judas Iscariot (St. John xiii. 2 and 26).
- (8) Simon Magus, a sorcerer at Samaria, who endeavoured to buy the power of conveying the gift of the Holy Ghost for money (Acts viii. 9-24).
- (9) Simon the Tanner, at whose house near the seaside St. Peter lodged at Joppa (Acts ix. 43)].

Zebedee. Only mentioned once in the Gospel narrative, where he is noticed as being in the boat with his sons whilst they were mending their nets. He was the father of the Apostles James and John, and the husband of Salome. He probably lived at Bethsaida.

Notice in St. Mark :

*" He saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them : and they left their father Zebedee in the boat with the hired servants, and went after him "* (i. 19-20).

From the employment of these "*hired servants*," and the acquaintance of the Apostle John with Annas, the high priest (St. John xviii. 15), it has been inferred that the family of Zebedee were comparatively wealthy.

## GEOGRAPHICAL NOTES.

**Arimathæa.**—The native place of Joseph of Arimathæa, called by St. Luke a city of Judah. Some identify it with Ramah, the birthplace of Samuel, named in the Septuagint as Armathaim, and by Josephus as Armatha. Others regard it as Ramah, near Bethlehem, mentioned in St. Matthew ii. 18. *" A voice was heard in Ramah, etc."* Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God " (xv. 43).

**Bethany** (the house of dates).—A village on the road to Jericho, about two miles from Jerusalem, at the south-east base of the Mount of Olives. It was the residence of Lazarus, Martha and Mary (John xi. 1). Events connected with it are—

- (1) The incident of Martha and Mary, and the rebuke to Martha (St. Luke x. 38-42).
- (2) The raising of Lazarus (John xi. 1-46).
- (3) The feast in the house of Simon the leper, and the anointing of our Lord by Mary, the sister of Martha (St. Matt. xxvi. 6-13).
- (4) The sending of two of the disciples to fetch the ass on the day of the Triumphal Entry (St. Mark xi. 1).
- (5) It was the scene of the Ascension (St. Luke xxiv. 50).

On our Lord's last journey he travelled from Jericho to Bethany and made that village His resting-place : thence He proceeded on the Sunday, Monday and Tuesday of Holy Week into the city, returning to Bethany each night. The last Wednesday of our Lord's life was spent in

retirement at Bethany. He left the village on Thursday to eat the Passover, and to go, as He knew, to meet the triumphant vengeance of His foes.

**Bethphage** (house of figs).—A small village at the foot of the Mount of Olives, on the Jericho road. It is mentioned only in the account of the triumphal entry, and in connection with Bethany as being the place whence the disciples were despatched to fetch the ass. Hence it was near Bethany. Jesus was journeying from east to west, and, as Bethphage is always mentioned first, it may be presumed that it lay to the east of Bethany. The traditional site, however, is above Bethany, to the west, half way between that village and the summit of the mount.

**Bethlehem** (house of bread) —About six miles south of Jerusalem, and one of the oldest towns in Palestine. St. Luke mentions Bethlehem as the city of David; Joseph going up there to be taxed, being of the house and lineage of David. Here Jesus was born at the inn, and laid in a manger. The only other event recorded by St. Luke is the visit of the shepherds. St. Matthew adds the incidents of the Visit of the Magi and the Massacre of the Innocents. The ancient name was Ephrath, where Rachel died and was buried (Gen. xxxv. 19). After the conquest by Joshua, Bethlehem appears under the name of Bethlehem Judah. Boaz was of Bethlehem, and married Ruth there (Ruth i. 4). It was the birthplace of David, where he was anointed by Samuel (1 Sam. xvi.). According to prophecy (Mic. v. 2), the Messiah was to be born in Bethlehem.

St. Mark does not mention Bethlehem.

**Bethsaida** (house of fish) was a city on the north western coast of Galilee, near Capernaum, the site is now unknown. It was the abode of Philip, Andrew and Peter (St. John i. 44). The disciples came by ship to Bethsaida after the feeding of the five thousand, while Jesus himself followed them by walking on the sea (vi. 45).

**Bethsaida Julias**.—North-east of the Sea of Galilee. It was rebuilt and enlarged shortly after the birth of Christ by Herod Philip, the tetrarch, and named Julias in honour of the daughter of the Roman Emperor Augustus.

The Feeding of the Five Thousand took place near Bethsaida—*l.c.*  
**Bethsaida Julias** (St. Luke ix. 10).

Here Jesus cured the blind man (St. Mark viii. 22).

**Capernaum**.—A town on the western side of the Sea of Galilee, now called Tell Hüm. Jesus generally resided there, and it was the scene of many miracles. Our Lord passed so much of His time there that Capernaum obtained the title of "His own city." Our Lord upbraided Capernaum for not repenting: "*And thou Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades*" (St. Luke x. 15). Among the incidents that occurred there, St. Mark records—

- (1) The healing of the demoniac on the Sabbath (i. 23-38).
- (2) The healing of Simon's wife's mother (i. 30-31).
- (3) The cleansing of the leper (i. 40-45).
- (4) The healing of the man sick of the palsy (ii. 3-12).
- (5) The call of Matthew or Levi (ii. 14).
- (6) The healing of the man with the withered hand (iii. 1-5).

(7) The raising of Jairus' daughter (v. 21-43).

(8) Our Lord rebuked the rivalry of the disciples, and taught a lesson of humility by setting a child in the midst of the disciples (ix. 35-36).

**Cæsarea Philippi.**—A town on one of the sources of the Jordan. It was rebuilt and enlarged by Herod Philip, the Tetrarch, and called Cæsarea, in honour of the Roman Emperor, and Philippi in order to distinguish it from the Cæsarea on the coast. It is noteworthy as being the northernmost point of our Lord's journeyings, and the scene of Peter's great confession (viii. 27).

**Dalmanutha.**—A town on the western shore of the Sea of Galilee, the site of which is not exactly known. It was probably near Magdala. This conclusion is arrived at by comparing—

St. Mark viii. 11. "*And (He) came unto the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.*"

with—St. Matt. xv. 39, xvi. 1. "*(He) came into the borders of Magadan. And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven.*"

About a mile from Magadan is a narrow glen to the south, at the mouth of which are the ruins of a village. This is in all probability the site of Dalmanutha.

**Decapolis**—*Ten cities.* When the Romans conquered Syria B.C. 65, ten cities were rebuilt, partially colonized, and endowed with peculiar privileges.

Pliny gives their names as follows:—Scythopolis, Hippus, Gadara, Pella, Philadelphia, Gerasa, Dion, Canethu, Damascus and Raphana. Others place Capitoles and Abila in the place of Damascus and Raphana. Josephus names Scythopolis as the largest city of Decapolis. If so, Damascus must be excluded.

All the cities with the exception of Scythopolis were on the east of the Jordan. Later the name was applied to a large district extending on both sides of the Jordan. The name occurs only three times in Scripture.

(1) "*Then followed him great multitudes from Galilee and Decapolis, etc.*" (St. Matt. iv. 25).

(2) The Gadarene Demoniac "*began to publish in Decapolis how great things Jesus had done for him*" (St. Mark v. 20).

(3) Our Lord healed the man with an impediment in his speech at Decapolis (vii. 31).

(4) The Feeding of the Four Thousand following closely upon the above miracle may have been in this region, or at least the crowds attending Jesus must have been drawn from it. This will explain the seeming forgetfulness of the disciples as regards the previous miracle of feeding. The Five Thousand were Jews on their way to the Passover. The Four Thousand were Gentiles from the heathen cities of Decapolis.

**Emmaus.**—A village (threescore furlongs, or 7½ miles, from Jerusalem), site unknown, to which the two disciples were journeying when our Lord appeared to them on the day of the Resurrection (St. Luke xxiv. 13).

It is not mentioned by name by St. Mark, but the occurrence is referred to "*And after these things he was manifested in another form unto two of them, as they walked, on their way into the country*" (xvi. 12).

**Jericho.**—Situated about twenty-six miles from Jerusalem, and six miles from the Jordan, exactly over against where that river was crossed by the Israelites under Joshua. It was known as the "city of palms." From its situation near the fords of the Jordan it was an important town, and was a point on the journey of all persons going from Galilee to Jerusalem, who took the route through Peræa. Our Lord passed through the city on His last journey to Jerusalem, when He healed blind Bartimæus and another blind man, and stayed at the house of Zacchæus.

**Galilee, Sea of.**—The second of the lakes formed by the Jordan in its course. It is twelve miles long, and seven broad, and is surrounded by hills with deep gorges, and in consequence is subject to violent and sudden storms. These storms are brought about mainly by the difference in its temperature and that of the snow-clad Hermon immediately to the North. The lake is 682 feet below the sea level.

The following events are connected with the Lake of Galilee.

- (1) The call of the first four disciples Simon, Andrew, James and John (i. 16-20).
- (2) The call of Levi or Matthew (ii. 13-14).
- (3) The Stilling of the Storm (iv. 37-41).
- (4) The Walking on the Sea (vi. 47-53).

Other events not recorded by St. Mark are—

- (1) The first miraculous draught of fishes (St. Luke v. 1-11).
- (2) The appearance of our Lord to the seven disciples, and the second miraculous draught of fishes (St. John xxi.).

It is known by the following names:—

**Sea of Galilee**, from the province of Galilee, forming its western border.

**Lake or Sea of Genneseret**, from the plain of Genneseret on its north-western shore.

**Sea of Chinnereth or Cinneroth**, from a town of that name which stood on or near its shore (Josh. xix. 35).

**Sea of Tiberias**, from the celebrated city of that name.

**Gethsemane** (the oil press).—The scene of our Lord's agony and betrayal. A garden or small farm, rather more than half a mile from Jerusalem, across the brook Kidron, at the foot of the central hill of the Mount of Olives.

**Gadara**, an important city, the capital of Peræa, situated to the south-west of the Sea of Galilee. It was one of the ten cities of Decapolis. Gadara itself is not mentioned in Scripture, but it was in "*the country of the Gerasenes*" (A.V. Gadarenes) that our Lord healed the man possessed of a legion of devils (v. 1-20). The site of Gadara is well defined, and its most interesting remains are its tombs in the cliffs surrounding the city. It was captured by Vespasian, its inhabitants massacred, and the town reduced to ashes.

**Galilee.** In the time of our Lord, Palestine was divided into three divisions, Judæa, Samaria, and Galilee. The latter included the whole

northern section of the country, viz. the ancient tribes of Issachar, Zebulon, Naphtali, and Asher. The boundaries were—

On the North from Dan westward to Phœnicia.

On the West by Phœnicia.

On the South along the base of Carmel, and the hills of Samaria to Mount Gilboa, thence through the valley of Jezreel to the Jordan.

On the East. The River Jordan and the Sea of Galilee.

It was divided into two portions, Lower and Upper Galilee, the latter being also known as Galilee of the Gentiles.

It was by far the most populous of the divisions of Palestine, and the centre of trade. It was the chief scene of our Lord's ministry.

The chief towns mentioned in connection with the Gospel narrative are Nazareth, Nain, Cana, Capernaum, Bethsaida, Tiberias and Chorazin.

The population of Galilee consisted largely of Gentiles, especially in the large towns of Tiberias and Scythopolis, the centres of a great linen manufacture, which trade was nearly entirely in their hands. These Gentiles were notorious for their depravity and dishonesty. Many of the towns were governed by Gentile senates. It was in Capernaum and similar towns where the Jews formed the greater part of the population that our Lord passed most of His ministry.

Idumæa, a district extending from the South of Judæa to the Red Sea. Herod the Great was an Idumæan.

Notice in St. Mark. When Jesus withdrew Himself to the sea, after the miracle of healing the man with the withered hand, among the multitudes who followed Him were many "from Idumæa" (iii. 8).

Nazareth.—A city of Lower Galilee, in the tribe of Zebulon.

From St. Luke we gather—

- (1) "*The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary*" (i. 26-27).
- (2) "*And Joseph also went up (i.e. to be taxed) from Galilee, out of the city of Nazareth*" (ii. 4). [Hence Nazareth was the abode of Joseph and Mary previous to the birth of our Lord.]
- (3) After the presentation in the Temple, "*They returned into Galilee, to their own city Nazareth*" (ii. 39).
- (4) After the visit to the Temple at the age of twelve, our Lord "*went down with them, and came to Nazareth; and he was subject unto them*" (ii. 51). Jesus lived here for thirty years, and St. Luke records a special instance of His preaching in the synagogue at Nazareth, after which the people of the city "*led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way*" (iv. 29-30).

Nazareth is built, not on the brow, but under the southern slopes of the hill. A hill called "the Mount of Precipitation," two miles from the town, is pointed out as the hill from which the Nazarenes would have thrown our Lord, but this cannot be the site, as it is distant more than a

Sabbath day's journey, and the occurrence happened on a Sabbath. Above the town are several rocky ledges, and one very remarkable precipice, forty feet high, almost perpendicular, near the Maronite church. This is probably the spot.

There is no mention of Nazareth by name in St. Mark, but an account of our Lord's rejection in "His own country" is found in vi. 5; this is a different visit from that recorded in St. Luke.

Golgotha, the Hebrew name of the spot at which our Lord was crucified.

St. Matthew, "*a place called Golgotha, that is to say, The place of a skull.*"

St. Mark, "*Golgotha, which is, being interpreted, The place of a skull.*"

St. Luke, "*the place which is called The skull.*"

St. John, "*The place called The place of a skull, which is called in Hebrew Golgotha.*"

The site cannot be exactly identified. From the Gospels we gather that it "*was nigh to the city*" (St. John xix. 20), but outside the walls; that it was near a public road where men were passing to and fro (St. Matt. xxvii. 39), and that near it there was a garden (St. John xix. 41).

Two explanations of the name are given.

(1) That executions took place there and so it abounded in skulls.

(2) That the spot itself was a hillock or mound, bare, round and skull-like in shape.

There is no warrant for suggesting that it was a hill or mount.

Olives, Mount of, is a range of hills to the East of Jerusalem, separated from the Holy city by the Valley of Jehoshaphat. It took its name from the abundance of olive trees which clothed its sides.

It is prominent in Gospel history as the scene of our Lord's Triumphal Entry into Jerusalem. Peter, James, John and Andrew came to our Lord as He was sitting on the Mount of Olives, and asked Him about the destruction of Jerusalem. From the Mount, with the city in full view, Jesus delivered the prophetic discourse concerning the destruction of Jerusalem. At the foot of the Mount was the Garden of Gethsemane, the scene of our Lord's agony and betrayal. The Mount of Olives is mentioned in the Acts as the scene of our Lord's Ascension.

Wilderness of Judæa,—the great Jewish desert which included the whole eastern portion of Judah. The limestone range of central Palestine slopes down into the deep Valley of the Jordan, forming a mountain highland, rugged and dreary beyond description.

#### Heathen cities mentioned are—

**Cyrene**, the chief city of Cyrenica, a district of Northern Africa, corresponding to the modern Tripoli, largely populated by Jews settled there in the African or Egyptian dispersion by Alexander the Great and Ptolemy I.

Simon, who bore our Lord's cross, was a native of Cyrene.

**Sidon**, a town of Phœnicia, on the sea coast, twenty miles north of Tyre.

**Tyre**, a great commercial city of antiquity, situated on the Mediterranean coast, south of Sidon.

Our Lord was in the borders of Tyre and Sidon when He cast the devil out of the Syrophenician woman's daughter.

### The Synagogue.

**Origin.**—Synagogues were buildings set apart for the worship of God. They appear to have originated after the Babylonish Captivity, to meet the necessities of the Jews dispersed throughout the world, millions of them far out of reach of the Temple and its priestly ritual. In our Saviour's time these buildings had so increased in number that there was no town without one or more of them.

**Structure.**—The Synagogue was simply an oblong chamber. It stood, if possible, on the highest ground in or near the city to which it belonged. It was so constructed that the worshippers, as they entered and as they prayed, looked towards Jerusalem.

**Arrangement.**—At the upper or Jerusalem end stood an ark, or chest, containing a copy of the Law and the Prophets. At this end sat the Elders of the congregation on seats facing the people. "*The chief seats in the synagogues*" (Matt. xxiii. 6). Here, too, was a pulpit, in which the reader stood to read the lessons or sat down to preach. The congregation was divided, the men on one side, the women on the other (or in a separate gallery).

**Officers.**—(1) The Elders, who formed a sort of college, presided over by one who was "*The chief of the synagogue.*" [Jaïrus was "*A ruler of the synagogue*" (St. Luke viii. 41). Crispus and Sosthenes were "*rulers of the synagogue*" (Acts xviii. 8-17).]

- (2) The *Sheliach* (=legatus), or delegate, or spokesman, who led the form of prayer.
- (3) *Chazzan*, or "minister" (Luke iv. 20), whose duties were to look after the building and act as schoolmaster during the week.
- (4) The *Bailanim* (=otiosi), or men of leisure. Ten in number, who managed the affairs of the synagogue, and corresponded to our churchwardens.

The order of the Synagogue Service was as follows:—

- (1) The *Sheliach* read the prayers prescribed, the people responding at the close of each with an audible "Amen"
- (2) A first lesson from the Law "*Moses . . . being read in the synagogues every sabbath*" (Acts xv. 21).
- (3) A second lesson from the Prophets (Luke iv. 17). The readers were selected by the *Sheliach*, and "*stood up to read.*"
- (4) An exposition by any Rabbi who might be present. The preacher was selected by the *Sheliach*, and seated himself whilst expounding the scriptures (Luke iv. 20; Acts xiii. 15).

**Judicial Functions.**—The elders seem to have exercised a judicial power over the community. We find the following mentioned in scripture:—

- (1) Trying offenders. "*They . . . shall persecute you, delivering you up to the synagogues*" (Luke xxi. 12).
- (2) Scourging them. "*In their synagogues they will scourge you*" (Matt. x. 17).
- (3) Sending them to Jerusalem for trial. Paul had letters to Damascus to the synagogues, empowering him to send Christians bound to Jerusalem (Acts ix. 2).
- (4) Excommunicating them. "*They shall put you out of the synagogues*" (John xvi. 2).

## THE SANHEDRIM.

**The Sanhedrim** was the supreme council of the Jews in the time of Christ. The origin of this assembly is traced to the seventy elders appointed by Moses (Numb. xi. 16-17). But the Sanhedrim in the form known in the New Testament was probably instituted by the Maccabees.

**Constitution.**—It consisted of chief priests, or the heads of the twenty-four courses or classes into which the priests were divided, elders, men of age and experience, scribes or lawyers, *i.e.* those learned in the Jewish law.

The number of members was seventy-two, and the meetings were held in the Temple. Joseph of Arimathæa, Nicodemus, Gamaliel. and Saul of Tarsus were members of the Sanhedrim.

The president was styled *Nasi*, and the office was generally filled by the High Priest.

While in session the Sanhedrim sat in the form of a half circle.

**Recorded trials before the Sanhedrim are**

- (1) Our Lord on the charge of blasphemy.
- (2) Peter and John for having preached the doctrine of the Resurrection (Acts v. 27).
- (3) Stephen for having spoken blasphemous words against the Temple and the law (Acts vii. 1).
- (4) Paul was brought before the Sanhedrim by the chief captain (xxii. 30).

**Judicial Functions.**—The Sanhedrim had jurisdiction over all matters, both criminal and social.

*Had the Sanhedrim the power of life and death?*

It is generally supposed that the Sanhedrim lost the power of inflicting capital punishment when Judæa became a Roman province. This view is supported

- (1) By the reply of the Jews to Pilate. "*It is not lawful for us to put any man to death*" (St. John xviii. 31).
- (2) By a passage from the Talmud to the effect that "the power of inflicting capital punishment was taken away from the Sanhedrim forty years before the destruction of Jerusalem."

If so the death of Stephen must have been a tumultuary outbreak.

In reply it has been urged

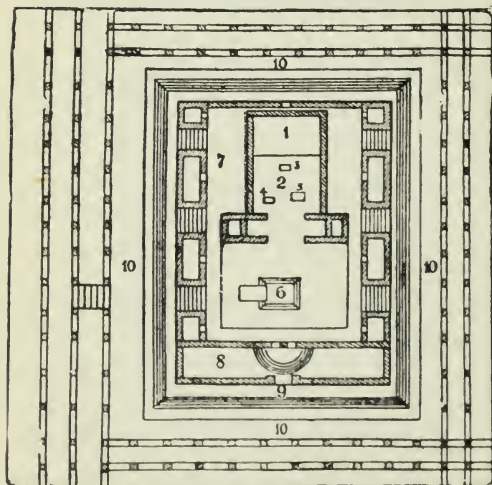
- (1) That the chief priests consulted how they might put both Jesus and Lazarus to death (John xi. 53; xii. 10). Therefore they must have had the power of inflicting capital punishment.
- (2) That the reply of the Jews to Pilate meant "that it was not lawful for them to put any man to death" *at the feast time*.
- (3) That our Lord's special prediction of the manner of His death (Matt. xx. 19), and the careful way in which St. John shows how that prediction came to be fulfilled, seem to imply that if the usual course had been followed the Sanhedrim would have condemned our Lord to be executed by stoning so soon as the Passover feast was over.

- (4) That the priests dare not run the risk of waiting till the conclusion of the Feast and so forced Pilate to execute Jesus in the Roman manner. The priests evidently dreaded popular feeling (see Matt. xxi. 46; xxvi. 5).
- (5) That the stoning of Stephen was a judicial proceeding and not a mere tumultuary outbreak; for,
  - (a) The sentence seems to have been given by regular vote; for St. Paul, alluding to the Christian persecution, says: "*And when they were put to death, I gave my vote against them*" (Acts xxvi. 10).
  - (b) The requirements of the law were all complied with, for
    - (1) The stoning took place outside the city.
    - (2) The witnesses cast the first stones.
    - (3) They laid their garments at the feet of Saul, who seems to have been commissioned to superintend the execution.

Dean Milman's opinion "that the power of the Sanhedrim at this period of political change and confusion, on this as well as on other points, was altogether undefined" is perhaps the safest conclusion to follow (NORRIS).

As regards the stoning of Stephen it is clear from the narrative and from the fact of a bloody persecution taking place soon after it that the Jews did by connivance of, or in the absence of the Procurator, administer summary punishments of the kind (DEAN ALFORD).

### THE TEMPLE.



1. The Holy of Holies.
2. The Holy Place.
3. The Altar of Incense.
4. The Table of Shew-bread.
5. The Golden Candle-stick.
6. The Brazen Altar.
7. The Court of the Priests.
8. The Court of Israel.
9. The Court of the Women.
10. The Court of the Gentiles.

The Temple stood upon Mount Moriah, on the spot which David purchased from Araunah, the Jebusite (2 Sam xxiv. 24), the summit of

the mountain being levelled to make a space sufficiently large on which to erect the building. There were three Temples.

- (1) **The First, or Solomon's Temple**, erected by King Solomon, and destroyed by the Chaldeans, when Jerusalem was taken by Nebuchadnezzar.
- (2) **The Second Temple**, built by Zerubbabel, or Nehemiah, after the return from the Babylonish captivity
- (3) **The Third, or Herod's Temple**, was a rebuilding and beautifying of the Temple of Zerubbabel. Though the main building was completed in nine years, subsequently other works were undertaken and the courts enlarged, so that the whole period was forty-six years. "*Forty and six years was this temple in building*" (St. John ii. 20).

The outer Court was known as the Court of the Gentiles, and to this court, persons of all nationalities had access, but none save Jews were allowed to advance further. In this court were pens and folds containing cattle, sheep, and lambs, etc., for sacrifice. Here the money changers sat ready to supply Jewish coins in exchange for foreign money so that worshippers from afar might pay the Temple dues.

It was this part of the Temple that our Lord cleared, when He drove out the sheep and the oxen, those that bought and sold, the tables of the money changers and the seats of them that sold doves. From the Court of the Gentiles the Jews ascended twelve steps to the sacred fence, or wall of lattice work, four feet high, broken by several entrances.

A further ascent of five steps led to the Court of the Women. In this Court were the chests (for the reception of offerings) called the Treasury (St. Luke xxi. 4).

A further ascent of fifteen steps led to the Court of Israel, where the Jews stood while their sacrifices were being consumed on the altar.

The court of the priests contained the **Brazen Altar** on which the burnt offerings were sacrificed. This altar stood before the entrance to the Temple proper, and was forty feet distant from it.

An ascent of fifteen steps led up to the Porch. The body of the Temple behind the porch was narrower, so that the whole edifice was in the form of the letter **T**.

A wall eleven feet thick, pierced in the centre and furnished with two pairs of folding doors, separated the porch from the **Holy Place**. When these doors were open the entrance was closed by a richly-wrought curtain. The holy place contained the **Golden Candlestick**, the **Table for the Shewbread**, and the **golden Altar of Incense**.

Two veils so disposed as to form but one partition separated the **Holy Place** from the **Holy of Holies**, where the ark and the sacred books were stored.

### The Officers of the Temple.

The duties of the Levites were—

- (1) To diffuse religious and moral teaching throughout the nation.
- (2) To take charge of the public records.

- (3) To undertake the duties of the temple as porters, guards, singers, and musicians. For this purpose the whole tribe was divided into twenty-four courses, which performed the duties in turn. They all assisted the priests in killing the sacrifices.

The Priests, who were descended from Aaron, discharged the higher duties of the Jewish ritual. They—

- (1) Offered the sacrifices.
- (2) Maintained the fire on the altar.
- (3) Trimmed the lights in the golden candlestick.
- (4) Made the loaves of shew-bread

They, too, were divided into twenty-four courses, and their official costume was provided at the public expense.

The High Priest in the New Testament times was changed annually. He wore splendid garments when officiating in the temple, a full description of which will be found in the book of Exodus, chap. xxxix.

Captain of the Temple, mentioned by St. Luke (xxii. 4; Acts iv. 1, v. 24), superintended the guard of priests and Levites who kept watch by night in the temple.

### The Jewish Festivals

Three times a year the devout Jews, from all parts, repaired to the temple to keep the great festivals.

The first of these was the *Passover*, or *Feast of Unleavened Bread*, which was instituted to remind the Israelites of their deliverance from Egypt. The Passover was observed very strictly. The original mode of celebrating the feast is given in the twelfth chapter of Exodus.

For the observance of the Passover in the time of our Lord, see note, p. 79.

The second great festival was the *Feast of Pentecost*, so called because it was celebrated on the fiftieth day after the first day of the Passover. On this day were presented the first-fruits of the wheat harvest, and the giving of the law from Mount Sinai was commemorated.

On this occasion the worshippers from a distance travelled to Jerusalem in solemn procession, carrying their offerings of first-fruits in splendid baskets, ornamented with flowers.

The *Feast of Tabernacles*, the third of the great annual festivals, lasted a week, during which time the people dwelt in tents or bowers, made of the branches of trees, and often placed upon the flat roofs of their houses. They carried palm branches in their hands, singing "Hosanna," which means, "Save, I beseech Thee."

The *Feast of Tabernacles* was held in commemoration of the wanderings in the wilderness, and was also the Jewish harvest thanksgiving.

### Sects and Orders of Men.

The various religious sects and parties among the Jews all appear to have sprung up in the period that intervened between the close of the Old Testament history and the commencement of that of the New Testament.

The most important sect was that of the Pharisees, so called from the claim of its members to more than ordinary sanctity and strictness in religious observances, which, for the most part, were merely outward show.

Josephus describes the Pharisees as assuming to greater piety and devotion than other men, which sprang out of their claim to a more strict and accurate interpretation of the law.

The precise date of the origin of this sect is uncertain, but they rapidly rose to vast reputation and power. till it became a proverbial saying among the Jews that if but two persons were allowed to enter heaven one of them would be a Pharisee.

The main features of their creed were—

- (1) They claimed for the *Traditions of the Elders* an equal authority with the law. These traditions, many of which related to the most trivial affairs of daily life, were not committed to writing till the second century of the Christian era, when they were embodied in a book called the *Mishna*.
- (2) They held that ceremonial observances were of the utmost importance, and not merely means to an end. They prayed while standing at street corners, and caused trumpets to be sounded when they engaged in work of charity.
- (3) They affected many peculiarities in their dress. Their phylacteries were broader than those of other Jews, the fringes on the borders of their garments were wider, the tassels being particularly large.

The phylacteries were texts of Scripture, written on narrow strips of parchment, and worn as a literal interpretation of Deuteronomy vi. 6-8.

"And these words, which I command thee this day, shall be upon thine heart: . . . And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes."

Fringes on their garments all Jews were commanded to wear.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put the fringe of each border a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them" (Numbers xv. 3--39).

- (4) The Pharisees believed in the existence of angels and spirits; in the resurrection of the dead; and the transmigration of souls.

The name Pharisee is derived from the Hebrew *Parash*=separated.

The Sadducees were as careless and profligate in their habits as the Pharisees were over-strict.

*Sochaus*, a scholar who flourished about 250 B.C., taught his followers that they should serve God purely from love and gratitude towards Him, and not from an interested desire of reward, or from a servile dread of punishment.

The Sadducees, in opposition to the Pharisees, taught—

- (1) That there was no authority for following the *Traditions of the Elders*.
  - (2) That there was no future state, and no resurrection from the dead. They denied the existence of angel or spirit.
- "On that day there came to him Sadducees, which say that there is no resurrection" (Matt. xxii. 23).
- "For the Sadducees say that there is no resurrection, neither angel, nor spirit" (Acts xxiii. 8)

- (3) They contended for free will, and denied any particular interference of Divine Providence in the affairs of men.
- (4) From the circumstance that in arguing with the Sadducees on the doctrine of a future life our Lord quoted from the Pentateuch only, it has been suggested that the Sadducees rejected all the sacred scriptures except the books of Moses. It is generally admitted that this idea is erroneous.

The Sadducees were not a numerous sect, but made up for their want of numbers by their wealth and influence. Annas and Caiaphas, with the high priestly party, were of the sect of the Sadducees.

The Sadducees were the first and bitter opponents of the Apostles, because they preached the resurrection of Jesus from the dead, which doctrine was directly opposed to the teaching of the Sadducees.

Essenes as a sect are not mentioned in the New Testament. From Philo we gather that they were about 4,000 in number. Josephus gives a description of them.

The name probably signifies "*seer*" or "*the silent, the mysterious.*"

They aspired after ideal purity; and do not seem to have been governed by any special code of doctrines.

A gate in Jerusalem was named after them, and tradition states that they devoted "one third of the day to study, one third to prayer, and one third to labour."

Self-denial, temperance, and labour—especially agricultural—were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. In the strictness and purity of their life they were as far above the Pharisees as the Pharisees themselves were in advance of the mass of the people.

They held all things in common, and were assiduous in relieving the poor.

It was pollution for an Essene to partake of food prepared by strangers, and thus excommunication from the sect was a most severe punishment.

**Scribes or Lawyers.** The office of scribe or lawyer was a recognized profession. They copied and explained the law, compiled commentaries, and published interpretations. The law of Moses was also the civil law of the land, and the Sanhedrim not only decided on questions of religion and ceremony, but tried all accused persons sent up to them from the local councils. The judicial decrees of the Sanhedrim grew like English "case law" and formed great part of the "Tradition of the elders" which became so great a burden to the Jews. The Scribes were, therefore, a necessary and important body and greatly assisted the Sanhedrim in the interpretation of the law.

**The Elders.** As has been noted (p. xlv.) the Sanhedrim consisted of (a) the chief priests, (b) the scribes, (c) the elders (see also St. Mark xi 27)

The *elders* or *old men* were the representatives of the people—the senators. At the time of our Lord they formed a distinct body in the Sanhedrim, obtaining their seat by election or nomination from the executive authority.

They are first mentioned as acting in concert as a political body at the time of the Exodus "*Moses came and called for the elders of the people*"

(xix. 7). They retained their position under all the political changes which the Jews underwent, viz. :

- (a) Under Joshua. "*Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel*" (Josh. xxiv. 1).
- (b) Under the Judges. "*When the people (of Israel) were come unto the camp, the elders of Israel, said, etc.*" (1 Sam. iv. 3).
- (c) Under the Kings. "*And the saying pleased Absalom well, and all the elders of Israel*" (2 Sam. xvii. 4).
- (d) During the Captivity. "*The letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the captivity*" (Jer. xxix. 1).
- (e) After the Return. "*But the eye of their God was upon the elders of the Jews, and they did not make them cease*" (Ezra v. 5).

**Our Lord in contact with the different sects,** as recorded by St. Mark.

# I. With the Scribes.

- (1) At the healing of the paralytic. "*There were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?*" (ii. 7).
- (2) At the feast given by Levi the Scribes and Pharisees found fault, "*He eateth and drinketh with publicans and sinners?*" (ii. 16).
- (3) The Scribes which came down from Jerusalem charged Jesus with casting out devils "*by the prince of the devils*" (Beelzebub) (iii. 22).
- (4) The Pharisees and certain of the Scribes which came down from Jerusalem found fault with the disciples for eating bread with unwashen hands (vii. 1).
- (5) After the second cleansing of the Temple the scribes and chief priests "*sought how they might destroy him*" (xi. 18).
- (6) At the Feast of the Passover the chief priests and the scribes "*sought how they might take him with subtilty, and kill him*" (xiv. 1).
- (7) The chief priests and the scribes and elders questioned our Lord's authority (xi. 28).

These last three instances are occasions when the Sanhedrim acted against Jesus.

- (8) One of the scribes asked our Lord. "*What commandment is the first of all?*" (xii. 28).

Our Lord denounced

- (a) Their hypocrisy. They "*desire to walk in long robes,*" "*for a pretence make long prayers*" (xii. 38-40).
- (b) Their ambition. They desire "*salutations in the market-places, and the chief seats in the synagogues, and the chief places at feasts*" (xii. 38-39).
- (c) Their avarice. They "*devour widows' houses*" (xii. 40).

# II. With the Pharisees.

- (1) At the feast given by Levi the Scribes and Pharisees found fault with "*He eateth and drinketh with publicans and sinners?*" (ii. 16).

- (2) The Pharisees blamed the disciples for plucking the corn on the Sabbath (ii. 24).
- (3) At the healing of the man with the withered hand, "*they watched him, whether he would heal him on the sabbath day; that they might accuse him*" (iii. 2).
- (4) After the miracle the Pharisees, who "*Went out, and straightway with the Herodians took counsel against him, how they might destroy him*" (iii. 6).
- (5) The Pharisees and certain of the Scribes who came down from Jerusalem found fault with the disciples for eating bread with unwashen hands (vii. 1).
- (6) At Dalmanutha the Pharisees asked for "*a sign from heaven, tempting him*" (viii. 11).
- (7) The Pharisees and Herodians attempted to catch Jesus in the question about the tribute money, "*Is it lawful to give tribute unto Cæsar, or not?*" (xii. 13, 14). [For the craft of the question and our Lord's reply, see note, page 67].

III. With the Sadducees on the subject of the Resurrection (xii. 18; see page 68).

[St. Matthew tells us (1) that the Sadducees joined with the Pharisees in asking our Lord for a sign from heaven, (2) that many Sadducees came to John's baptism.]

**Publicans**, or Tax-Gatherers, were of two classes.

I. Publicans, the great officers who farmed the Roman taxes, and paid a sum agreed upon by contract with the government. They sublet the tax gathering to agents called Portitores, who were also bound by contract to pay a certain amount of money.

II. Portitores, the actual custom house officers, to whom the taxes were sublet. They were chosen from the native population as knowing the ways of the people. They had to pay a definite sum, and whatever they could exact from the people belonged to themselves. As a rule they were cruel and oppressive, over-charged whenever they had the opportunity, and were of the lowest class. They were hated and despised, for the Jews considered the payment of tribute absolutely unlawful. They were regarded as traitors and apostates, as willing tools of the oppressors, and as polluted by their frequent intercourse with the heathen. It is this class that is referred to as "*publicans*" in the Gospel.

This system of taxation impoverished the country, producing chronic poverty and inciting to rebellion. The parables of our Lord constantly reveal the poverty of the people. Debt abounds, see the parables of the "Two Debtors" (St. Luke vii. 41). "The Unmerciful Servant" (St. Matt. xviii. 23). The debtor is cast into prison to pay the last mite (St. Luke xii. 58-59), or he is sold with his wife and children into slavery (St. Matt. xviii. 25).

Notable Publicans are Matthew (or Levi), and Zacchæus.

John the Baptist hits their besetting sin when he bids them "*Extort no more than that which is appointed you*" (St. Luke iii. 13). Zacchæus speaks of the restitution of fourfold if he had taken away anything by false accusation (St. Luke xix. 8), a particular method of exaction.

The Pharisees condemn our Lord for consorting with publicans, whom they class with sinners on two occasions.

- (1) At the feast in the house of Levi (St. Luke v. 30). Reply: "*They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance*" (St. Luke v. 31-32).
- (2) When publicans and sinners drew near to hear Him (St. Luke xv. 1). Reply; Parables of the Lost Sheep, The Lost Piece of Money, and the Prodigal Son (St. Luke xv.).

Herodians were a political rather than a religious party, and followed the policy of the Herods. They were the anti-national party, and relied upon the protection of Rome as a prelude to the re-establishment of national independence. Their motto was expediency, their leading principle, worldliness (the leaven of Herod), accepting Roman protection because by it they obtained position and wealth. Politically, they were opposed to the Pharisees, though, in their hatred to Jesus, they joined that party on two occasions.

- (1) After the healing of the man with the withered hand the Pharisees "*Straightway with the Herodians took counsel against him, how they might destroy him*" (St. Mark iii. 6).
- (2) In putting the question to our Lord, "*Is it lawful to give tribute unto Cæsar, or not?*" (xii. 13, 14).

**Samaritans.** In the reign of Hoshea, the last king of Israel Shalmaneser carried Israel (*i.e.* the remnant of the Ten Tribes) into Assyria (2 Kings xvii. 5, 6-28). Into the depopulated territory Esarhaddon, "*the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim*" (2 Kings xvii. 24; 2 Kings xviii. 34). These strangers were idolaters, and God showed His displeasure by allowing the land to be infested with wild beasts. So the king of Assyria sent them one of the captive priests to teach them "*how they should fear the LORD*" (2 Kings xvii. 28).

Thus the Samaritans were foreigners from the Valley of the Euphrates.

On the return of the Jews from captivity the Samaritans asked to be allowed to take part in the rebuilding of the Temple. Their request was refused mainly on account of their foreign extraction. From this time they became open enemies of the Jews. They erected a Temple on Mount Gerizim. The Pentateuch was their only code. The Jews learnt to hate them worse than they did the Gentiles. The feelings of the Jews towards them may be gathered from the expression used to our Lord "*Thou art a Samaritan, and hast a devil*" (St. John viii. 48). The Samaritans waylaid single Jews going up to Jerusalem, and forbade shelter or food to Jewish travellers.

### The Nazarite Vow.

**A Nazarite** was a person bound by a vow to be set apart from others for the service of God. The obligation was either for life or for a defined time.

- I. The Nazarite during the time of his vow was bound—
  - (1) To abstain from all intoxicating drink.
  - (2) Not to cut the hair of his head.
  - (3) Not to approach any dead body.

II. Of Nazarites for life three are mentioned in the Scriptures, Samson, Samuel, and John the Baptist. The only one of these actually called a Nazarite is Samson.

III. There are two instances of vows in the Acts.

(1) Of Paul it is said "*having shorn his head in Cenchrea: for he had a vow*" (Acts xviii. 18).

(2) By the advice of the Elders Paul joined the four men at Jerusalem who had a vow (Acts xxi. 24).

From the fact that these men shaved their heads there can be little doubt that this was a strictly legal Nazarite vow.

### The Kingdom of God.

A Jewish phrase which receives a new meaning in the Gospels. They looked for the advent of Elias who would anoint the Messiah. The Messiah would gain a great victory annihilating the armies of his enemies by flames issuing from his lips. All the world would submit to him, the new Jerusalem would descend, and "the Kingdom of Heaven begin." They had mistaken their prophets who foretold a spiritual not a temporal triumph of Israel and pointed out a suffering Messiah not a conquering King at the head of armies.

Jesus restores to the phrase the true meaning intended by the prophets, *i.e.*, the Victory of the Spirit of God over the hearts and wills of men.

Thus as regards the Kingdom of God there are three applications in the Gospels.

1. Kingdom of Grace in the world, or the Visible Church.

The parable of the Mustard Seed illustrates

- (a) The slight beginning.
- (b) The outward visible growth.
- (c) The final triumph of the Church.

2. Kingdom of Grace in the heart, or the personal rule of Christ in the heart of His followers.

The parable of the Seed Growing Secretly illustrates

- (a) The invisible secret growth of the spiritual life.
- (b) The orderly, successive stages of progress.
- (c) The final perfection.

3. Kingdom of Glory.

"*There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power*" (ix. 1).

## TEACHING OF OUR LORD.

### ON HIMSELF AND HIS WORK.

- (1) He claims to forgive sins. "Son, thy sins are forgiven" (ii. 5).
- (2) His mission is to the lost. "I came not to call the righteous, but sinners" (ii. 17).
- (3) Claims Messiahship, by admitting St. Peter's confession, "Thou art the Christ" (viii. 29).
- (4) Predicts His sufferings (see note p. 46).

- (5) Declares His Second Advent. "And then shall they see the Son of man coming in clouds with great power and glory" (xiii. 26). (See also xiv. 62).
- (6) Before the Sanhedrim He declares Himself the Son of God. "Art thou the Christ, the Son of the Blessed? And Jesus said, I am" (xiv. 61-62).

ON THE SABBATH (see note page 14).

#### ALMSGIVING.

- (1) The Rich Young Ruler. "Go sell whatsoever thou hast, and give to the poor" (x. 21).
- (2) The Widow's Mite. "This poor widow hath cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living" (xii. 43, 44).

#### AMBITION.

- (1) When the disciples disputed among themselves on the way. "Who was the greatest?" Jesus said unto them, "If any man would be first, he shall be last of all, and minister of all." He also took a little child, and set him in the midst and said, "Whosoever shall receive one of such little children in my name, receiveth me, etc." (ix. 35-37).
- (2) To the disciples who were displeased at the request of James and John to sit on the right hand, and on the left in the kingdom. "Whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all" (x. 43, 44).

#### FAITH.

- (1) The paralytic. "And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven" (ii. 5).
- (2) The woman with the issue of blood. "Daughter, thy faith hath made thee whole" (v. 34).
- (3) To the Syrophenician woman. "For this saying go thy way; the devil is gone out of thy daughter" (vii. 29).
- (4) The Father of the Lunatic Boy. "If thou canst! All things are possible to him that believeth" (ix. 23).
- (5) Blind Bartimæus. "Go thy way; thy faith hath made thee whole" (x. 52).
- (6) After the Withering of the Fig Tree. Jesus said to His disciples "Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." (xi. 23).

#### FASTING.

- (1) To the Pharisees when they asked our Lord why His disciples did not fast. "Can the sons of the bride-chamber fast, while the bridegroom is with them? . . . But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day" (ii. 18-19).

- (2) **The Lunatic Boy.** To the question of the disciples, who wished to know why they could not cast him out? Our Lord replied, "This kind (*i.e.* of evil spirit) can come out by nothing, save by prayer" (ix. 29).

Our Lord does not condemn the duty of fasting, for (1) He himself fasted during the forty days of the Temptation. (2) He spoke of the time when His disciples would fast, "*The days will come, when the bridegroom shall be taken away from them, and then will they fast in that day*" (ii. 20). And the Church at Antioch "fasted" ere ordaining Paul and Barnabas to missionary work, "and when they had fasted and prayed and laid their hands on them, they sent them away" (Acts xiii. 3). Jesus condemned the ostentatious display which the Jews, and especially the Pharisees, made when they fasted. "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that *they may be seen of men to fast*" (St. Matt. vi. 16).

#### FORGIVENESS OF SINS.

- (1) Jesus claimed the power to forgive sins.  
*In the miracle of healing the paralytic* He said, "Son, thy sins are forgiven" (ii. 5).  
 (2) He announced the condition upon which Divine forgiveness could be obtained.  
 "Whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses." (xi. 25).  
 (3) He named the unpardonable sin, viz., blasphemy against the Holy Ghost.  
 "All their sins shall be forgiven unto the sons of men . . . , but whosoever shall blaspheme against the Holy Spirit hath never forgiveness" (iii. 28-29).

#### HUMILITY (see *Ambition*).

#### PRAYER. (See also page 7).

- (1) His own example. St. Mark only gives three instances of our Lord praying.  
 (a) *Solitary Prayer.* He "departed into a desert place, and there prayed" (i. 35).  
 (b) *After Feeding the Five Thousand.* "He departed into the mountain to pray" (vi. 46).  
 (c) *In the agony in the Garden.* He "prayed that, if it were possible the hour might pass away from him" (xiv. 35).  
 (2) Prayer will be answered. "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (xi. 24).  
 (3) Duty of Prayer.  
 (a) *Discourse on the Last Things.* "Take ye heed, watch and pray: for ye know not when the time is" (xiii. 33).  
 (b) *In the Garden of Gethsemane.* "Watch and pray, that ye enter not into temptation" (xiv. 38).  
 (4) The efficacy of Prayer. "This kind (*i.e.* of evil spirit) can come out by nothing, save by prayer" (ix. 29).

#### RICHES.

- (1) Their hindrance to spiritual life. *Parable of the sower.* "*The deceitfulness of riches . . . choke the word*" (iv. 19).  
 (2) Danger of Trusting in Riches. *Rich young ruler.* "How hardly shall they that have riches enter into the kingdom of God!" explained immediately as being "Children, how hard is it for them that trust in riches to enter into the kingdom of God" (x. 21-24).

## TOLERATION.

The rebuke to the Apostle St. John who mentioned that they had forbidden one who was casting out devils in the name of Jesus because he did not follow them. The reply of Jesus was "*Forbid him not : for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me*" (ix. 39).

## THE OLD TESTAMENT IN ST. MARK.

St. Mark did not write for the Jews, and so makes very little use of the Old Testament. In his own narrative he only quotes the following from the Old Testament.

- (1) "*Behold, I send my messenger before thy face, who shall prepare thy way*" (Mal. iii. 1, St. Mark i. 2).
- (2) "*The voice of one crying in the wilderness,*" etc. (Is. xl. 3 ; St. Mark i. 3).

But he records quotations made by Christ Himself, viz. :—

- (1) Messianic prophecies fulfilled by Himself (xii. 10, xiv. 27).
- (2) Justifying His teaching and actions in argument with His adversaries (iv. 12, vii. 6, x. 7, xi. 17, xii. 26, xii. 36).
- (3) Precepts of the Law (vii. 10, x. 19, xii. 29).
- (4) Illustrations from the Old Testament (see p. lx.).

## QUOTATIONS.

Malachi iii. 1.

"*Behold, I send my messenger before thy face, Who shall prepare thy way ;*" (i. 2).

Isaiah xl. 3.

"*The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight ;*" (i. 3).

Quoted as being fulfilled by John the Baptist as the Herald and Forerunner of the Messiah.

Isaiah vi. 9–10.

"*That seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest haply they should turn again, and it should be forgiven them*" (iv. 12).

Quoted as the reason why Jesus spoke to the people in parables.

Isaiah xxix. 13.

"*This people honoureth me with their lips, But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men*" (vii. 6–7).

In condemnation of the Pharisees, who found fault with the disciples for eating with unwashen hands. Jesus prefaces the quotation with the remark, "*Well did Isaiah prophesy of you hypocrites*"—i.e. He has described you to perfection, to the life.

Ex. xx. 12. Ex. xxi. 17.

*"Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death"* (vii. 10).

Our Lord condemned the observance of tradition, and quotes the fifth commandment as one which the Jews set aside through their traditions.

Gen. i. 27. Gen. ii. 24.

*"Male and female made he them"* (x. 6).

*"For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh"* (x. 7-8).

Quoted in reply to the question of the Pharisees on divorce, and in support of the sancity of marriage.

Exodus xx. 12-16.

*"Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother"* (x. 19).

In answer to the Rich Young Ruler. The commandments quoted are all from the second table but are not quoted in exact order or with verbal accuracy.

Psalms cxviii. 25-26.

*"Hosanna; Blessed is he that cometh in the name of the Lord:"* (xi. 9-10).

The shout of the multitude at the Triumphal Entry. These verses, it is said, were sung at the Feast of Tabernacles to welcome pilgrims coming up to the feast. If so, they would be suggested by the palm branches strewn in the way.

Isaiah lvi. 7.

*"My house shall be called a house of prayer for all the nations"* (xi. 17). [An house of prayer for all people.]

The prophesy is a distinct declaration of the admission of all people without respect of persons or nationality into the covenant with Jehovah.

Quoted by our Lord when cleansing the Temple from the buyers and sellers, etc. The appropriateness of the quotation becomes apparent when it is remembered that the traffic was held in the court of the Gentiles (see note p. 62).

Our Lord continues *"but ye have made it a den of robbers."* This is a reference to Jeremiah vii. 11, *"Is this house, which is called by my name, become a den of robbers in your eyes?"*

Psalm c vill. 22-23.

*"The stone which the builders rejected, The same was made the head of the corner : This was from the Lord, And it is marvellous in our eyes"* (xii. 10).

Quoted by our Lord after the parable of the Wicked Husbandmen, pointing out to the Rulers of the Jews that their rejection of Him had been clearly predicted by Isaiah. The builders = the Rulers of the Jews ; the stone = *Jesus*. As the builders rejected the stone which afterwards became a chief corner stone, so the leaders of the Jewish Nation rejected Jesus who became "the chief corner stone" of the Church. *"Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone"* (Eph. ii. 20).

Exodus iii. 6.

*"I am the God of Abraham, and the God of Isaac, and the God of Jacob"* (xii. 26).

The address of Jehovah to Moses from the burning bush, and quoted by our Lord to prove the doctrine of the Resurrection in answer to the Sadducees when they put to Him the case of the woman with seven husbands.

Deuteronomy vi. 4-5.

*"Hear, O Israel ; The Lord our God, the Lord is one : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"* (xii. 29-30).

Leviticus xix. 18.

*"Thou shalt love thy neighbour as thyself"* (xii. 31).

Quoted by our Lord in answer to the question of the scribe, *"What commandment is the first of all ?"* (xii. 28).

Psalm cx. 1.

*"The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet"* (xii. 36).

Quoted by our Lord when He put the counter question in the Temple. *"How say the scribes that the Christ is the son of David ?"* (xii. 35).

Zechariah xiii. 7.

*"I will smite the shepherd, and the sheep shall be scattered abroad"* (xiv. 27).

At the Last Supper, quoted as a prediction of the flight of the Apostles on the arrest of their Master.

Psalm xxii. 1.

*"My God, my God, why hast thou forsaken me ?"* (xv. 34).

The only one of the seven words from the cross that is recorded by St. Mark.

## II. INCIDENTS FROM THE OLD TESTAMENT.

## 1. The law of Moses is referred to three times.

(a) The Leper. "*Offer for thy cleansing the things which Moses commanded*" (i. 44).

These were "Two living clean birds, and cedar wood, and scarlet, and hyssop: . . . And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and one log of oil" (Lev. xiv. 1-32).

(b) Bill of divorcement. "*Moses suffered to write a bill of divorcement, and to put her away*" (x. 4).

"He shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife" (Deut. xxiv. 1, 2) (see note p. 53).

(c) The law of Levirate marriage. The question of the Sadducees to our Lord, "*Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother*" (xii. 19) (see note p. 68).

2. David eating the Shewbread. "*Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?*" (ii. 26).

The house of God = *the tabernacle* which was then at Nob.

The High Priest at the time was *Ahimelech* the father of Abiathar.

The circumstances are recorded in 1 Sam. xxi. 1-6. David was fleeing from Saul and came to Nob to Ahimelech the priest. He asked for food, and none other being at hand the priest gave him and his followers the shewbread. Ahimelech also gave David the sword of Goliath. Doeg the Edomite betrayed the act to Saul who put Ahimelech and all the priests at Nob to death, save Abiathar, who escaped and fled to David.

It has been considered that the insertion of the name of Abiathar for Ahimelech is an anachronism on the part of St. Mark, for Ahimelech was certainly the high priest at Nob at the time. But

(1) Abiathar may have been a coadjutor high priest joined with his father, as the sons of Eli with their father, or,

(2) Abiathar, being of the party of David, may have had the chief share in the gift of the shewbread.

Abiathar took up the priesthood, when with David, immediately on the death of his father Ahimelech and remained with David in his wanderings, sharing the high priesthood with Zadok when David became King. Abiathar is certainly the more famous figure in Jewish history, and the hearers of our Lord would have no difficulty in assigning a date to the circumstance referred to

St. Mark probably gives the actual words of Jesus. Had our Lord mentioned Ahimelech, the Pharisees might have pointed to his death as a punishment for his offence. The subsequent exaltation of Abiathar effectually excluded a retort of this nature.

3. The appearance of Jehovah to Moses in the Burning Bush, referred to by our Lord in his reply to the Sadducees on the question of the resurrection. "*Have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him?*" (xii. 26).

For account of the occurrence, see Exodus iii. (see also note p. 69)

### Mention of Angels in St. Mark.

1. At the Temptation. "*The angels ministered unto him*" (i. 13).
2. Referred to by our Lord in His controversy with the Sadducees about the resurrection. "*When they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven*" (xii. 25).
3. They are the reapers in the great spiritual harvest at the end of the world. "*And then shall he send forth the angels, and shall gather together his elect from the four winds*" (xiii. 27).
4. The Angels do not know the time of the Second Advent of our Lord. "*But of that day or that hour knoweth no one, not even the angels in heaven*" (xiii. 32).
5. At the Resurrection. When Mary Magdalene, and Mary, the mother of James, and Salome came to the tomb, and were "*entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe*" (xvi. 5). The angel announced to them that Jesus was risen and bade them "*tell his disciples and Peter, He goeth before you into Galilee*" (xvi. 7).

## THE MINISTRY OF OUR LORD.

Our Lord's Ministry may be divided into three great sections.

- (1) Early Ministry in Judæa, and in Galilee (recorded in St. John's Gospel i.-v.).
- (2) The Ministry in Galilee, (1) in Eastern Galilee, (2) in Northern Galilee.
- (3) The Ministry in Judæa and Peræa.

These divisions are exclusive of the Preparation, *i.e.* the Baptism and the Temptation, and the last week in Jerusalem.

St. Mark does not give any record of the Early Ministry at all, but after recording the Preparation confines himself mainly to the Ministry in Galilee (Chap. i.-ix.).

He relates some incidents of the Ministry in Peræa (Chap. x.), but does not allude to that in Judæa.

He gives a full account of the last week of our Lord's life, commencing in Chap. xi.

Thus we may draw up the following general outline of St. Mark's Gospel.

- (1) Ministry of John the Baptist. Baptism and Temptation of Jesus (i. 1-12).

- (2) Ministry (a) in Eastern Galilee (i. 14, vii. 23).  
(b) in Northern Galilee (vii. 24, ix. 50).
- (3) Ministry in Peræa (x. 1-31).
- (4) The Last Journey to Jerusalem and the Passion (x. 32, xv.).
- (5) The Resurrection and Ascension (xvi.).

We may note how St. Mark records our Lord's many withdrawals from active work. Such retirements always occur either after a period of unusual activity and success or when danger threatened. These retirements are as follows:—

- (1) After the healing of Simon's wife's mother (the last of a series of miracles at Capernaum). He "*went out, and departed into a desert place, and there prayed*" (i. 35).
- (2) After the Cleansing of the Leper. "*Jesus could no more openly enter into a city, but was without in desert places*" (i. 45).
- (3) After healing the Man with the Withered Hand. "*Jesus with his disciples withdrew to the sea*" (iii. 7).
- (4) After the Murder of John the Baptist, Jesus said unto His disciples, "*Come ye yourselves apart into a desert place, and rest a while*" (vi. 31).
- (5) After His contest with the Pharisees concerning the Tradition of the Elders, Jesus "*arose, and went away into the borders of Tyre and Sidon*" (vii. 24).
- (6) After the cure of the Blind Man at Bethsaida, Jesus entered with His disciples "*into the villages of Cæsarea Philippi*" (viii. 27).
- (7) After the Great Confession of St. Peter and His own prediction of His Passion we find our Lord at the mountain of Hermon (ix. 2).

## TESTIMONY BORNE TO OUR LORD.

### 1. BY HIMSELF.

- (a) In the discourse on the Last Things Jesus describes His second advent. "*Then shall they see the Son of man coming in clouds with great power and glory*" (xiii. 26).
- (b) Before the Sanhedrim, in answer to the question of the High Priests, "*Art thou the Christ, the Son of the Blessed?*" Jesus replied, "*I am*" (xiv. 61, 62).

### 2. BY VOICES FROM HEAVEN.

- (a) At His Baptism. There came a voice from heaven, saying, "*Thou art my beloved Son, in thee I am well pleased*" (i. 11).
- (b) At His Transfiguration. A voice came out of the cloud, saying, "*This is my beloved Son: hear ye him*" (ix. 7).

### 3. BY DISCIPLES.

At Cæsarea Philippi our Lord asked the question, "*But who say ye that I am?*" And St. Peter replied, "*Thou art the Christ*" (viii. 29).

### 4. BY JOHN THE BAPTIST:

Who preached, saying, "*There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose*" (i. 7).

5. BY DEMONIACS AND UNCLEAN SPIRITS.

- (a) The Demoniac in the Synagogue at Capernaum who cried, "*I know thee who thou art, the Holy One of God*" (i. 24).
- (b) The Gadarene Demoniac, who cried with a loud voice and said, "*What have I to do with thee, Jesus, thou Son of the Most High God?*" (v. 7).
- (c) The Unclean Spirits, when they saw him, fell down before him, and cried, saying, "*Thou art the Son of God*" (iii. 11).

6. BY OTHERS.

- (a) Blind Bartimæus, who called out "*Thou son of David, have mercy on me*" (x. 48).
- (b) The Crowd at the Triumphal Entry. "*Hosanna; Blessed is he that cometh in the name of the Lord*" (xi. 9).
- (c) The Centurion at the Cross, who exclaimed "*Truly this man was the Son of God*" (xv. 39).

## DEMONIACAL POSSESSION.

The word is different from devil :

Devil is from *diabolos* = the accuser. The Devil or central power of evil is never in Scripture called *daimon*, a demon.

Demon is from *daimon* = an evil spirit, demon. An inferior power of evil is never styled as *diabolos*.

WERE DEMONIAK PERSONS AFFLICTED BY MERE DISEASE OR WERE THEY UNDER THE INFLUENCE OF EVIL SPIRITS?

I.—The Jews assigned many diseases to the agency of evil spirits, for example—

The Dumb Man "*a dumb man possessed with a devil. And when the devil was cast out, the dumb man spake*" (St. Matt. ix. 32-33).

The Blind and Dumb Man "*one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw*" (St. Matt. xii. 22).

The Lunatic Boy, who had a dumb spirit (St. Mark ix. 17-27).

II.—But Demoniacs are frequently distinguished from persons afflicted with bodily disease, e.g.,

The many cures at Capernaum at the close of the Sabbath. "*They brought unto him all that were sick, and them that were possessed with devils*" (St. Mark i. 32).

The cures after the call of the Apostles (as recorded by St. Luke). Multitudes came "*to be healed of their diseases; and they that were troubled with unclean spirits were healed*" (St. Luke vi. 17-18).

III.—The same outward manifestations are sometimes referred to possession, sometimes merely to disease.

Compare—

Matt. xii. 22. The healing of "*one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw.*"

St. Mark vii., 32. The cure of "*one who was deaf, and had an impediment in his speech.*" Here the Evangelist is clearly describing one suffering only under natural defect.

IV.—Compare (1) **the accusation of the people** "*Thou hast a devil*" (St. John vii., 20), with **the accusation of the Pharisees** "*This man doth not cast out devils, but by Beelzebub the prince of the devils*" (St. Matt. xii. 24).

"The first was common coarse blasphemy, a stone thrown at random; the latter which charged Jesus with being in willing and conscious alliance with the prince of evil, was on the very verge of being the sin against the Holy Ghost" (St. Matt. xii. 31). (TRENCH.)

V.—**The demons are represented as speaking in their own persons.** They speak with superhuman knowledge and acknowledge Jesus to be the Son of God.

The Demoniac in the Synagogue at Capernaum "*I know thee who thou art, the Holy One of God*" (St. Mark. i. 24).

The Gadarene Demoniacs "*What have we to do with thee, thou Son of God?*" (St. Matt. viii. 29).

VI.—**The conduct of our Lord.**

1. He connects demoniacal possession with the power of the evil one  
(a) On the return of the Seventy who joyfully report that "*even the devils are subject unto us through thy name.*" Jesus describes their success as having resulted in His seeing "*Satan fallen as lightning from heaven*" (St. Luke x. 17-18).
2. In reply to the charge of casting out devils by Beelzebub, Jesus uses as an argument the division of Satan against himself a method of reply entirely irrelevant if those possessed were not really under the direct and personal power of evil.

VII.—**The Demoniac of Gadara.** The demoniac is under the power of an evil spirit. When the evil spirits leave the man he is found to be "*in his right mind.*" When the spirits enter into the herd of swine the herd rush madly down the slope into the sea.

This miracle alone is conclusive of the personality of the evil spirits.

VIII.—**The Teaching generally of Scripture** which gathers up all the evil in the universe in one person, in the devil, who has a kingdom with his subordinate agents, "*the devil and his angels.*"

The sin of Judas is assigned to Satan.

"*The devil having already put into the heart of Judas Iscariot, Simon's son, to betray him*" (St. John xiii. 2).

"*And after the sop, then entered Satan into him*" (St. John xiii. 27).

The sin of Ananias is traced to Satan.

"*Why hath Satan filled thy heart to lie to the Holy Ghost?*" (Acts v. 3).

Satan is described as having desired to win Peter.

"*Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat*" (St. Luke xxii. 31).

Hence we must conclude that there are evil spirits, subjects of the Evil One, who, in the days of our Lord Himself and His Apostles especially, were permitted to exercise a direct influence over the souls and bodies of certain men (B.D.).

# THE GOSPEL ACCORDING TO ST. MARK.

(REVISED VERSION.)

## TEXT AND NOTES.

### Commencement of the Gospel.

### Preaching of John the Baptist.

I 1 <sup>a</sup>The beginning of the <sup>b</sup>gospel  
of <sup>c</sup>Jesus Christ, <sup>1</sup>the Son of God.

2 Even as it is written <sup>2</sup>in Isaiah  
the prophet,

<sup>a</sup>Behold, I send my messenger before  
thy face,

Who shall prepare thy way ;

3 <sup>c</sup>The voice of one crying in the  
<sup>f</sup>wilderness,

Make ye ready the way of the Lord,

Make his paths straight ;

4 John came, who baptized in the wil-  
derness and preached the baptism of  
repentance unto remission of sins.

5 And there went out unto him all the  
country of Judæa, and all they of Jeru-  
salem ; and they were baptized of him  
in the <sup>g</sup>river Jordan, confessing their  
sins. 6 And John was clothed with  
<sup>h</sup>camel's hair, and *had* a leathern girdle  
about his loins, and did eat <sup>i</sup>locusts and  
<sup>k</sup>wild honey. 7 And he preached,  
saying, There cometh after me he that

<sup>1</sup> Some ancient authorities omit *the Son of God*.

<sup>2</sup> Some ancient authorities read *in the prophets*.

and so they applied this passage from Isaiah to "the forerunner" of the Messiah.

<sup>f</sup> The barren region between Hebron and the shores of the Dead Sea.

John is to be as it were a pioneer sent before a king to make a road, filling up valleys, levelling hills, and making winding and rough paths straight, and smooth.

<sup>g</sup> The place of John's Baptism was the "Fords of the Jordan," about five miles north of the Dead Sea. Here the river has worn away the eastern bank, affording easy access to the water. Caravans were accustomed to pass the river by the roads crossing these fords. Possibly the Baptist first preached to these caravans of pilgrims or traders on their way to Jerusalem.

<sup>h</sup> Camel's hair = a coarse sackcloth made of the strongest hairs of a camel.

<sup>i</sup> Locusts. The Bedouins still dry locusts in the sun for food.

<sup>k</sup> Wild Honey deposited by the wild bees in the crevices of the limestone rocks (TRISTRAM). Thus the Baptist's food was of the plainest—the food of the very poor.

For instances of wild honey see

(1) The honey deposited in the carcass of the lion slain by Samson (Judges xiv. 8).

(2) And that eaten by Jonathan in the pursuit of the Philistines (1 Sam. xiv. 25-30)

<sup>a</sup> This verse is *The Title of the Book*. (For the early life of Jesus see p. 113.)

<sup>b</sup> Gospel, A.S. *gode* = good *spell* = tidings ; the Good Tidings concerning Jesus Christ.

<sup>c</sup> Jesus Christ = Jesus, the Messiah, the Anointed One.

The Saviour (*Jesus*) is here declared to be the Son of God.

St. Mark, writing for Gen- tiles, uses this term *seven times*.

St. Matthew, writing for Jews, styles Jesus the *Son of David*, thus emphasiz- ing His Messiahship.

<sup>d</sup> The quotation is a double one, viz. Mal. iii. 1 ; Is. xl. 3.

St. Mark of himself quotes Old Testament prophecy twice only, viz. here, and in xv. 28. "*And he was numbered with the trans- gressors*" (the latter is a doubtful passage).

<sup>e</sup> Is. xl. 3 refers primarily to the return of the Jews from Babylon. But the Scribes taught that all prophecies referring to the history of the period had a secondary mystical reference to the Messiah.

is mightier than I, the <sup>4</sup>latchet of whose shoes I am not <sup>3</sup>worthy <sup>m</sup>to stoop down and unloose. 8 I baptized you <sup>4</sup>with water; but he shall baptize you <sup>4</sup>with the <sup>5</sup>Holy Ghost.

<sup>2</sup>Gr. sufficient. <sup>4</sup>Or, in <sup>5</sup>Or, *Holy Spirit*: and so throughout this book.

the duty of an inferior slave to fasten and untie the sandals of persons of importance. So the Baptist acknowledges himself as holding an inferior position to the Messiah.

#### JOHN THE BAPTIST COMPARED WITH ELIJAH.

John the Baptist.

1. Home. The Wilderness, whence he suddenly appears.

2. Clothing. "*Camel's hair, and had a leathern girdle about his loins.*"

3. Food. "*Locusts and wild honey.*"

4. Preaching. "*The baptism of repentance unto remission of sins.*"

5. Special Preaching. Reproved Herod the Tetrarch for his sin in marrying Herodias.

6. Fate. His death was due to the vengeance of Herodias.

7. The predecessor of the mild and gentle Jesus.

That John the Baptist was the spiritual Elijah prophesied by Malachi is shewn—

(1) By the words of the angel Gabriel, who quotes Malachi iv. 5, 6, and states—"That he (John) shall go before his (the Messiah) face in the spirit and power of Elijah" (St. Luke i. 17).

(2) Our Lord, in His conversation about John, distinctly states—

"And if ye are willing to receive it, this is Elijah, which is to come." (St. Matt. xi. 14)

(3) Again our Lord, when coming down from the Mount of Transfiguration, in answer to the question of His disciples, "Why, then, say the scribes that Elijah must first come?" replies so that the disciples "understood that he spake unto them of John the Baptist" (St. Matt. xvii. 9-13).

On the Jewish belief of the reappearance of Elijah, Dean Stanley writes:—"Passover after Passover, the Jews of our day place the paschal cup on the table, and set the door wide open, believing that that is the moment when Elijah will reappear. When goods are found and no owner comes, when difficulties arise and no solution appears, the answer is, 'Put them by till Elijah comes'" (History Jewish Church).

#### The Baptism of Jesus.

9 And it came to pass in <sup>a</sup>those days, that Jesus came from Nazareth of Galilee, and was baptized <sup>b</sup>of John <sup>c</sup>in the Jordan. 10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: 11 and a <sup>d</sup>voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

<sup>e</sup>Gr into

<sup>4</sup>Latchet, Lat *lucris* = a noose. (The latch of a gate; the lace of a shoe) = The thing which fastened the sandal to the foot.

<sup>m</sup>Stoop down, peculiar to St. Mark. An example of minute detail. It was

The desert. His appearances thence are sudden and unexpected.

"An hairy man, and girt with a girdle of leather about his loins" (2 Kings i. 8).  
(Of the desert.)

Denounced the sins of Ahab and the idolatry of the people in worshipping Baal. Reproved Ahab for the worship of Baal, which was introduced by his wife Jezebel.

Jezebel threatened the life of Elijah, who saved himself by fleeing to Beersheba (1 Kings xix. 3).

The predecessor of the mild and merciful Elisha.

<sup>a</sup>i.e. when John was baptizing, Jesus was thirty years old (St. Luke iii. 23).

<sup>b</sup>i.e. by John.

<sup>c</sup>Either (1) at the ford near Jericho.

or (2) at the old ford near Succoth = which may be the Bethabara (or Bethany) mentioned by St. John (i. 28).

<sup>d</sup>A voice from Heaven was thrice heard during our Lord's ministry.

(1) At His Baptism, "This is my beloved son, in whom I am well pleased."

(2) At His Transfiguration, "*This is my beloved son : hear him.*"

(3) In the Temple court, "*I have both glorified it, and will glorify it again*" (St. John xii. 28).

A Levite could not enter on his full services till he was thirty years of age (Numbers iv. 43-47).

Joseph was thirty years of age when he stood before Pharaoh (Gen. xli. 46)

At thirty years of age David began to reign (2 Sam. v. 4).

At this age Scribes were allowed to teach. Thus our Lord fulfilled the Law.

The Baptism as gathered from the three Synoptic Gospels.

ST. MARK.

ST. MATTHEW.

ST. LUKE.

(1) That Jesus came from Galilee for the express purpose of being baptized by John (iii. 13).

(2) That the baptism did not take place till all the people had been baptized (therefore the baptism was almost private)(iii.21)

(3) That John was unwilling to baptize Jesus but was constrained by our Lord "*Suffer it to be so now for thus it becometh us to fulfil all righteousness.*"

(4) Jesus went down into the river.

(5) After baptism Jesus prayed

(6) Jesus was the first to see the heavens opened.

(7) The Holy Spirit descended in bodily shape.

The peculiar graphic note of St. Mark is that the heavens were rent or cleft asunder. The same word is used

(1) Of the new piece on the old garment. "*He will rend the new.*" (St. Luke v. 36).

(2) The Veil of the Temple at the Crucifixion. "*The veil of the temple was rent in the midst*" (St. Luke xxiii. 45).

(3) The rending of the Rocks at the Crucifixion. "*And the earth did quake; and the rocks were rent*" (St. Matt. xxvii. 51).

(4) The net at the second miraculous Draught of Fishes. "*The net was not rent*" (St. John xxi. 11). (Maclear's St. Mark, p. 30).

### The Temptation.

12 And straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days tempted of Satan; and he <sup>a</sup>was <sup>b</sup>with the wild beasts; and the angels ministered unto him.

Driveth. St. Matt. says "*led up*"; St. Luke "*led by*"; St. Mark uses a much stronger expression

The scene of the Temptation was probably the region of Mount Quarantaria, a wild district north west of Jericho.

<sup>a</sup> Canon Tristram describes the district as giving traces of beasts of all kinds—the wild boar,—the jackal,—the wolf,—foxes and the hyena.

<sup>b</sup> Peculiar to St. Mark: Thus Jesus was in solitude apart from human habitation. Satan, the enemy. St Luke and St. Matthew give Devil or *Diabolos*—the 'slanderer or 'accuser.'

The Temptation continued during the whole of the 40 days (St. Luke iv. 2).

St. Matthew places the ministry of the angels at the close of the Temptation (iv. 11) From St. Mark's account it would appear that they ministered throughout the 40 days At our Lord's agony in Gethsemane "*there appeared unto him an angel from heaven strengthening him*" (St. Luke xxii. 43).

St. Matthew and St. Luke give three distinct Temptations and our Lord's replies.

(1) "*If thou be the Son of God command that these stones be made bread.*"

Reply: "*Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.*"

Temptation: Through the appetite.—An Inducement for Jesus to use His divine power to satisfy His human needs. Had he yielded our Lord would have abandoned His perfect humanity.

(2) On the pinnacle of the Temple. "*If thou be the Son of God, cast thyself down for it is written He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone.*"

Reply: "*It is written again, Thou shalt not tempt the Lord thy God.*"

Temptation: (1) To presume on God's providence

(2) To startle men into receiving Him by the performance of some striking miracle.

Jesus came to bring the Gospel into men's hearts, not to win them by a display of divine power.

(3) On a mountain when the Devil showed Him all the kingdoms of the world and said "*All these things will I give thee if thou wilt fall down and worship me.*"

Reply: "*Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*"

Temptation: (1) Ambition.

(2) To shun the suffering before Him.

Jesus came not as a conquering but a suffering Messiah.

Thus all three temptations were intended to make our Lord false to some part of His mission.

## Jesus begins to Preach.

14 Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.

See chapter vi 17-20.

At Machærus on the eastern side of the Dead Sea

The commencement of the great Galilean ministry. See Intro. p. lxi.

The fore-ordained and fore-told time of the advent of the Messiah.

See Intro. p. liv. Here it means the establishment of Christ's Church, or the goodness of salvation through Jesus Christ.

Believe in, not merely to believe in the truth of the Gospel, but to trust in, repose your faith in, the good tidings now preached.

## The Call of Peter, Andrew, James and John.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon <sup>a</sup>casting a net in the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become <sup>b</sup>fishers of men. 18 And straightway they left

Capernaum was now the fixed abode of our Lord. Intro. p. xxviii. Intro. p. xxix.

<sup>a</sup> A casting net, circular in shape, distinct from the draw-net of Matt. xiii. 47-48. A circular rope leaded to make it sink and having a tent-shaped net attached it was

thrown into the sea, allowed to sink and then drawn back by a rope. The miracle of the draught of fishes (St. Luke v. 1) probably occurred at this time.

<sup>b</sup> Symbolical of the gathering of men into the Church of Christ, so at the day of Pentecost 3,000 were baptized (Acts. ii. 41).

From this time the Apostles were the constant companions of our Lord. For the gradual preparation of these four disciples, see Intro. p. xxviii.

the nets, and followed him. 19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

Intro. p. xxxviii.

\* Evidently the family of Zebedee were comparatively wealthy and of position and importance. They owned at least two boats and employed hired servants. St. John was known to the servants of the High Priest (St. John xviii. 15).

### Preaching at Capernaum.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. 22 And they were astonished at his teaching: for he taught them as having authority, and not as <sup>a</sup>the scribes.

Intro. p. xxxix.

Most probably the synagogue built by the centurion (St. Luke vii. 5).

Synagogue. See Intro. p. xlv.

Our Lord taught authoritatively. "*I say unto you.*"

ence to tradition or the decisions of the Rabbis, so their teaching was as it were second hand; they interpreted the law. Jesus taught in His own name.

The Scribes taught by refer-

\* See Intro. p. 1.

### Healing the Demoniac at Capernaum.

23 And straightway there was in their synagogue a man <sup>a</sup>with an unclean spirit; and he cried out, 24 saying, <sup>b</sup>What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus <sup>c</sup>rebuked <sup>d</sup>him, saying, <sup>e</sup>Hold thy peace, and come out of him. 26 And the unclean spirit, <sup>f</sup>tearing him and crying with a loud voice, came out of him. 27 And they were all amazed, insomuch that they <sup>g</sup>questioned among

On demoniacal possession, see Intro. p. lxiii.

\* Or In an unclean spirit, denoting the man was in the power or under the influence of the spirit.

The first miracle recorded by St. Mark and St. Luke.

The first recorded by St. Matthew is the Healing of the Leper (St. Matt. viii. 1-4; St. Mark i. 40-45).

The first recorded by St. John is the Turning the Water into Wine at Cana of Galilee (St. John ii. 1-11).

\* The A.V. inserts "*Let us alone,*" it has probably been inserted from St. Luke iv. 34. The Greek

<sup>1</sup> Or, *it*      <sup>8</sup> Or, *convulsing*

represents an inarticulate cry of the demon, not of the man, in horror and fear of our Lord.

<sup>c</sup> Jesus refuses the testimony of devils.

<sup>d</sup> Lit. *Be muzzled.* The same word is used by St. Mark in the miracle of Stilling the Tempest. "*Peace be still*" (iv. 39).

\* A graphic touch peculiar to St. Mark, i.e., each one turned to his neighbour to ask him his opinion of this extraordinary event.

themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. 28 And the report of him went out straightway everywhere into all the region of Galilee round about.

### The Healing of Peter's Wife's Mother.

29 And straightway,<sup>1</sup> when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and <sup>a</sup>she ministered unto them.

<sup>1</sup> Some ancient authorities read *when he was come out of the synagogue, he came* &c.

*i.e.* Jesus and Peter, Andrew, James and John.

So St. Peter was a married man. (See 1 Cor. ix. 5.)

It was the Sabbath. Jesus goes from the synagogue worship to the house of one of His disciples.

St. Luke the physician specifies the kind of fever—*typhus*.

<sup>a</sup> The chief point in the miracle. The woman was not left weak as when fevers go naturally; she rose at once and began to attend on them.

### Many Cures.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were <sup>2</sup>possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick with divers diseases, and cast out many <sup>3</sup>devils; and he suffered not the <sup>3</sup>devils to speak, because they knew him<sup>4</sup>.

<sup>2</sup> Or, *demoniacs*. <sup>3</sup> Gr. *demons*. <sup>4</sup> Many ancient authorities add *to be Christ*. See Luke 4. 41.

They waited till sunset when the Jewish Sabbath ended.

*i.e.* of St. Peter's house.

St. Matthew quotes the prophecy of Isaiah liii. 4.

"*Himself took our infirmities, and bare our diseases*" (St. Matt. viii. 17)

### Solitary Prayer.

35 And in the morning <sup>a</sup>a great while before day, he rose up and went out, and departed into a desert place, and there prayed. 36 And Simon and they

<sup>a</sup> A graphic touch characteristic of St. Mark.

"A remarkable feature of the Sea of Galilee was that it was closely surrounded with desert solitudes" (STANLEY). Thus

the thickly populated villages afforded our Lord scope for energy and work; the solitudes gave opportunity for retirement and prayer.

that were with him <sup>b</sup>followed after him; 37 and they found him, and say unto him, All are seeking thee.

<sup>b</sup> Lit. hunted after Him and tracked him down. Note that St. Peter with his characteristic impetuosity and impulsiveness begins to take the lead among the Apostles.

### Instances of Our Lord's Praying.

1. At His Baptism. "*Jesus also having been baptized and praying*" (St. Luke iii. 21.)
2. After the Cures after the Sabbath "*(He) departed into a desert place, and there prayed*" (St. Mark i. 35).
3. After a similar day of healing "*He withdrew himself in the deserts, and prayed*" (St. Luke v. 16).
4. Before choosing the Apostles "*He went out into the mountain to pray; and he continued all night in prayer to God.*" (St. Luke vi. 12).
5. Before the Great Confession of St. Peter at Cæsarea Philippi. "*And it came to pass, as he was praying alone*" (St. Luke ix. 18).
6. After the miracle of Feeding the Five Thousand when the multitude would have made Him King. "*Withdrew again into the mountain himself alone*" (St. John vi. 15).
7. At His Transfiguration. "*Went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered*" (St. Luke ix. 28, 29).
8. For St. Peter. "*But I make supplication for thee*" (St. Luke xxii. 32)
9. In Gethsemane. "*And prayed that, if it were possible, the hour might pass away from him*" (St. Mark xiv. 35).
10. For His murderers at His Crucifixion. "*Father, forgive them; for they know not what they do*" (St. Luke xxiii. 34).
11. At the moment of death. "*Father, into thy hands I commend my spirit*" (St. Luke xxiii. 46).

### Tour in Galilee.

38 And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. 39 And he went into their synagogues throughout all Galilee, preaching and casting out <sup>3</sup>devils.

i.e., country towns or village towns.

There are three classes of places—

- (1) The walled towns.
- (2) Unenclosed villages having a synagogue.
- (3) Villages which had no synagogue.

<sup>3</sup> Gr. *demons*.

The word used (*occurring here only*) denotes an unenclosed village having a synagogue. This is the beginning of our Lord's preaching tours through Galilee.

### Cleansing of a Leper.

40 And there cometh to him a leper, beseeching him, <sup>5</sup>and kneeling down to him, and saying unto him, <sup>a</sup>If thou wilt, thou canst make me clean. 41 And being moved with compassion, he stretched forth his hand, and <sup>b</sup>touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he

Peculiar to St. Mark are—

- (1) The leper knelt down.
- (2) Jesus was moved with compassion.

<sup>a</sup> The faith of the leper is required as a necessary condition of his cure.

<sup>b</sup> A violation of the law. It was pollution to touch a leper. The leper was cleansed and Jesus was not polluted by the touch.

<sup>c</sup> Some ancient authorities omit *and kneeling down to him*

was made clean. 43 And he <sup>b</sup>strictly charged him, and straightway sent him out, 44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing <sup>c</sup>the things which Moses commanded, for a <sup>d</sup>testimony unto them. 45 But he went out, and began to publish it much, and to spread abroad the <sup>e</sup>matter, insomuch that <sup>f</sup>Jesus could <sup>g</sup>no more openly enter into <sup>h</sup>a city, but was without in desert places: and they came to him from every quarter.

<sup>b</sup> The command was given

(1) That the man should be thankful, not boastful.

(2) Lest the excitement of the crowd should interfere with our Lord's work.

(3) Perhaps because the Pharisees might have compelled our Lord to go through the rites of purification.

Similarly our Lord imposed silence on the two blind men (St. Matt. ix. 30). and on the deaf man with an impediment in his speech (St. Mark vii. 36).

<sup>g</sup> Or, sternly <sup>h</sup> Gr. word. <sup>i</sup> Gr. he. <sup>j</sup> Or, the city

<sup>c</sup> "Two birds alive and clean, and cedar wood, scarlet and hyssop, and on the eighth day two he-lambs without blemish, and one ewe lamb of the first year without blemish, and three-tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil" (Lev. xiv. 1-32).

<sup>d</sup> To the priests that they might assure themselves that the miracle was real.

To the people to show that Jesus came to fulfil the Law.

<sup>e</sup> Either because of the crowds or because Jesus was forbidden by the authorities since He had touched a leper.

Leprosy was a living death, a dissolution, little by little, of the whole body, and as such a special type of sin. The laws concerning leprosy were framed with the object of symbolically teaching the loathsomeness of sin. Parallel:—

#### LEPROSY.

"A living death."

The leper was unclean.

Separated from the Congregation.

Incurable.

The priest alone could legally pronounce a leper clean.

Notable Lepers in the Old Testaments are—

(1) Miriam. Stricken with leprosy for speaking against Moses (Numb. xii. 10), but healed at the prayer of Moses (ver. 13-18).

(2) Naaman, captain of the Syrians, healed by Elisha (2 Kings v. 1-14).

(3) Gehazi, servant of Elisha, for his deceit smitten with the leprosy of Naaman (2 Kings v. 20-27).

(4) King Uzziah or Azariah, smitten with leprosy for presuming to offer incense before the Lord (2 Chron. xxvi. 16-21).

Also the four lepers outside the gate of Samaria, who were the first to learn the flight of the Syrians (2 Kings vii. 3-11).

#### SIN

"The wages of sin is death."

"Without holiness no man shall see God."

"There shall in no wise enter into it (i.e., the New Jerusalem) anything unclean," etc. (Rev. xxi. 27).

"Neither is there any other name (i.e., Jesus) under heaven, that is given among men, wherein we must be saved" (Acts iv. 12).

Jesus our Great High Priest (see Heb. xiii. 1).

## Healing of the Paralytic.

2 1 And when he entered again into Capernaum after some days, it was noised that he was <sup>a</sup> <sup>10</sup>in

<sup>10</sup> Or, at home

<sup>a</sup> Probably the house of St. Peter.

the house. 2 And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not <sup>11</sup> come nigh unto him for the <sup>b</sup>crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. 5 And Jesus seeing their faith saith unto the sick of the palsy, <sup>c</sup> <sup>12</sup> Son, thy sins are forgiven. 6 But there were <sup>d</sup> certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God? 8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? 9 Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath <sup>13</sup> power on earth to forgive sins (he saith to the sick of the palsy), 11 I say unto thee, Arise, take up thy bed, and go unto thy house. 12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

<sup>11</sup> Many ancient authorities read *bring him unto him*.

<sup>12</sup> Gr. *Child*.

<sup>13</sup> Or, *authority*

upon at Jerusalem (St. John v. 18). Thus these scribes are present, watching for a case, and collecting materials for a charge against him.

St. Mark gives us

(1) That the paralytic was borne of four.

(2) That the crowd was great about the door.

(3) Uncovered the roof

(4) Broke it up.

Eastern houses have flat roofs and are approached by a staircase from the outside. The roofs are made by laying first large beams and then joists across. On these are spread flat stones or slabs of tile or dried clay. Above these earth or gravel was rolled hard and flat.

The bearers carried the man up the stairs direct from the street to the flat roof of the house. They first removed the earth (*uncovered the roof*) and then pulled up the tile slabs (*broke it up*) and then let "him down through the tiling" (St. Luke v. 19). The house would probably be a fisherman's cottage, and the roof only a few feet high, so that the letting down the man by holding the corners of the bed, a thickly-padded quilt, would be comparatively easy (see THOMPSON, "The Land and the Book," p. 358).

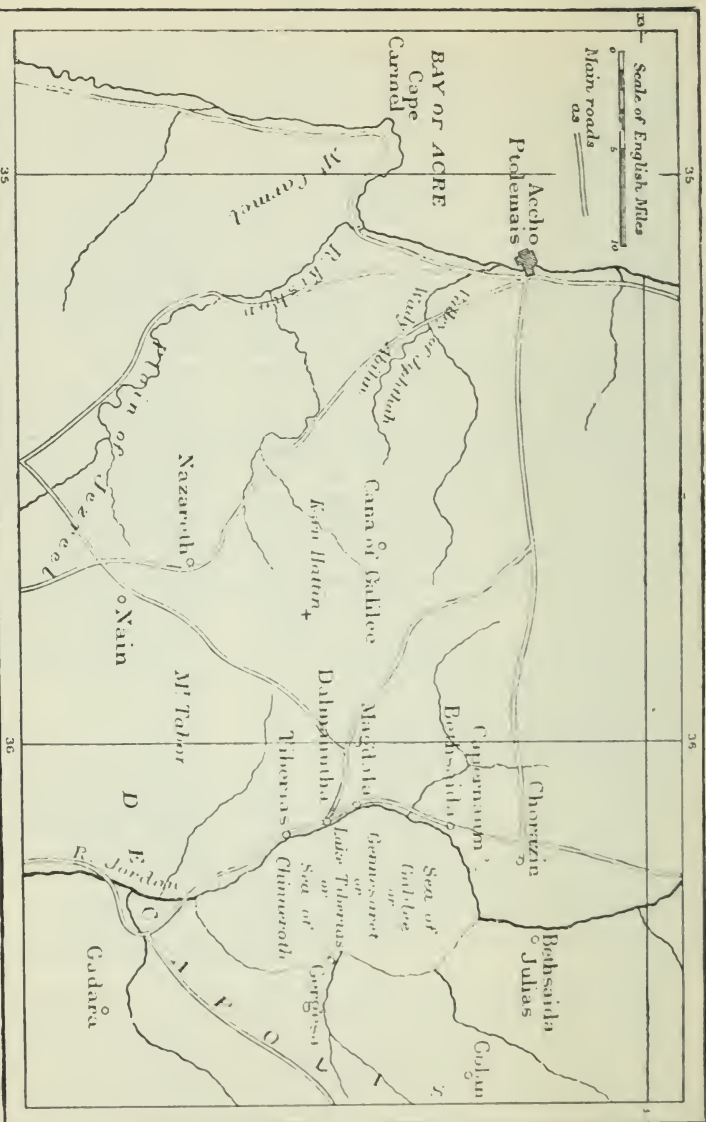
**Bed, *grabatus***, a mere pallet or mat, the commonest or poorest kind of bed, just large enough for a man to lie on. It could be spread out in the evening and rolled up and put aside during the day. Thus the man could easily roll it up and carry it away.

<sup>c</sup> Son, St. Luke has **Man** St. Matthew, **Son**.

It may be the man's illness was due to sinful indulgences.

<sup>d</sup> Certain of the scribes. St. Luke records "that there were Pharisees and doctors of the law" from "Galilee, Judaea, and Jerusalem."

Our Lord's death had already been determined



MAP OF GALILEE.

The first charge is blasphemy, as making Himself equal with God in forgiving sins. The last charge before the Sanhedrim is also blasphemy, as being "*the Son of God*." This is the first notice of an organized plot to destroy Jesus.

Our Lord definitely (though indirectly) and of set purpose claims Divinity and bases His claim on the miracle.

Son of Man, our Lord's favourite title of Himself. It occurs fourteen times in this Gospel. The title first appears in Dan. vii. 13, and was recognised by the Rabbis as a title for the Messiah. It is only thrice used by others (ACTS. vii. 56, Stephen saw "*the Son of man standing on the right hand of God*"; Rev. i. 13, "*One like unto a son of man*." So also Rev. xiv. 31).

Note the twofold nature of our Lord in this miracle—

By forgiving sins He claims to be God.

By styling Himself "*Son of man*" He claims to be perfect man.

V. 9. Whether is easier to say, &c. ? The claim to forgive sins, as involving divinity, is a higher claim than that of healing sickness, but it would be far easier for an impostor to say, "*Thy sins are forgiven*," for there was no outward visible test to condemn him. But to say, "*Arise, take up thy bed, and walk*," was to command something that could be tested. Our Lord performs the miracle of healing the paralytic, and the man takes up his couch and departs. Therefore Jesus, by this act, justified His declaration that the man's "*sins were forgiven*," and, if so, then by the reasoning of His opponents, He must be divine, for, "*Who can forgive sins but one, even God ?*"

V. 12. Notice the suddenness, and completeness of the cure. He who had been carried on his mat now carries the mat. The crowd which prevented his entrance, astonished and amazed make way for him.

## Call of Levi.

14 And as he passed by, he saw Levi the son of Alphæus sitting <sup>a</sup>at the place of toll, and he saith unto him, Follow me. And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many <sup>b</sup>publicans and sinners sat down with Jesus and his disciples : for there were many, and they followed him. 16 And the scribes <sup>2</sup>of the Pharisees, when <sup>c</sup>they saw that he was eating with the sinners and publicans, said unto his disciples, <sup>3</sup>He eateth <sup>4</sup>and drinketh with publicans and sinners. 17 And when Jesus heard it, he saith unto them, <sup>d</sup>They that are <sup>5</sup>whole have no need of a physician, but <sup>e</sup>they that are sick : I came not to call the <sup>f</sup>frighteous, but sinners.

Or Matthew (Intro. p. xxxi).

<sup>a</sup> i.e., the custom house where the taxes were collected.

Capernaum was a busy centre of trade, and hence a suitable place for the collection of taxes and tribute.

<sup>b</sup> Intro. p. lii.

As representatives of foreign dominion and agents for the extortionate farmers of the taxes, the publicans were regarded with loathing by the Jews and classed with harlots and sinners.

<sup>c</sup> According to Eastern custom they entered the room (which was open for anyone to enter) during the feast.

This act was lawful but to eat with publicans was polluting.

They talked at our Lord through His disciples. Possibly they were over-awed by the miracle of healing the paralytic and feared to address Jesus directly.

<sup>d</sup> They who *think* them-

<sup>1</sup> See marginal note on Matt. 5. 46. <sup>2</sup> Some ancient authorities read *and the Pharisees*. <sup>3</sup> Or, How is it that he eateth . . . sinners ? <sup>4</sup> Some ancient authorities omit *and drinketh*. <sup>5</sup> Gr. *strong*.

selves whole, i.e. The Pharisees—who considered themselves perfect.

<sup>e</sup> They who *know* themselves to be sinners. The sinners—who felt their need of a Saviour.

<sup>f</sup> The Pharisees.

5\*RV

## Discourse on Fasting.

18 And John's disciples and the Pharisees <sup>a</sup>were fasting : and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the <sup>b</sup>sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be <sup>c</sup>taken away from them, and then will they fast in that day. 21 No man seweth a piece of undressed cloth on an old garment : else that which should fill it up taketh from it, the new from the old, and a worse rent is made. 22 And no man putteth new wine into old <sup>d</sup>wine-skins :

<sup>e</sup> That is, *skins used as bottles.*

which God would accept in place of inflicting punishment itself.

"Our Lord does not decry stated fasts or any other Jewish practices. They had their uses and would last their times, only He points men to the underlying truth that was at the bottom of the ordinance." (LATHAM).

For Jesus to have enjoined a system of religious observance would have been to establish a sect, not to found a universal kingdom.

The essence of fasting is sorrow for sin, not because it is an enjoined ordinance. Thus when their Lord was taken from them the disciples would fast, not because it was enjoined, not from any stated command, but because they were bereaved of their Lord.

The three Parables were suggested by the feast given by Levi, viz. : (1) The Wedding Feast (2) The Wedding Garment. (3) The New Wine in Old Bottles.

**The Parable of the New Cloth and Old Garment.**

[St. Matthew writes : "*No man putteth a piece of undressed (R.V.) cloth upon an old garment, for that which should fill it up taketh away from the garment and a worse rent is made.*"]

[St. Luke writes (R.V.) "*No man rendeth a piece from a new garment and putteth it upon an old garment ; else he will rend the new, and also the piece from the new will not agree with the old.*"]

Combining these versions we see that there are (1) Two garments, a new and an old. (2) A piece of cloth is taken out of the new to patch the old. The consequence is that there is a threefold mischief :—

- (1) The new garment is spoiled by having a piece taken out of it.
- (2) The new patch does not suit the old garment.
- (3) The undressed cloth shrinks and thus increases the rent in the old garment (St. Matthew.)

<sup>a</sup> The occurrence took place on a fast day—hence the question.

<sup>b</sup> The wedding guests (the intimate friends of the bridegroom) who accompanied the bridegroom to the house of the bride when he went to bring her home.

Jesus is the bridegroom. His disciples are the children or sons of the bridechamber.

<sup>c</sup> The word signifies "violent death." The first hint, though dim, of His Crucifixion.

The Pharisees fasted on the 2nd and 5th days of the week.

John the Baptist enjoined stated fasts and taught his disciples to pray.

In those days religion ordered the externals of a man's life. Hours of prayer portioned out the day.

Merit had come to be attached to fasting as a sort of self-punishment

## Interpretation.

The New Garment=Christianity. The Old Garment=Judaism.

The Pharisees, by insisting upon fasting, practically demanded that the Gospel should be a mere addition to Mosaic institutions, i.e., that the Gospel should be grafted on to the Mosaic Law.

This cannot be, for to cut patches from Christianity (the new garment) to fill up the rents of Judaism (the old garment) will have this result:—

(1) Christianity will be spoilt ("he will rend the new").

(2) Christianity cannot be assimilated to Judaism ("the new will not agree with the old").

(3) Will hasten the fall of Judaism ("worse rent is made").

This is precisely what occurred in the Apostolic Church. The first council held at Jerusalem (Acts. xv.), had to decide if the new Gentile converts should be required to submit to the rite of circumcision.

The Parable of New Wine in Old Wine-Skins.

Wine-skins, made of the skins of animals by cutting off the head and legs, and then drawing the skin off without making any other cut. The skins are then well soaked in tannin, and sewn up at the openings and pitched at the seams.

## Interpretation.

The usual explanation is that as the wine ferments and expands the new skins stretch and give, but the old ones being hard and dry cannot do so, but crack and burst. Canon Farrar, however, explains it that in the old skins which have already had wine in them, yeast germs would remain, which would set up fermentation in the new or unfermented wine poured in. He maintains that when "must" begins to ferment the force of expansion would burst any skin whether new or old.

New wine=Christianity. Old wine-skins=Judaism.

Either (a) the expansive freedom of Christianity cannot be confined in the old unyielding forms of Judaism.

(b) to attempt to combine Christianity and Judaism would cause such a fermentation as would destroy both.

Note.—The first parable refers to outward forms and ceremonies.

The second parable refers to the principle or spirit of the two dispensations.

Our Lord forewarns His disciples against those Hebraizing Christians with whom St. Paul had to fight a life-long battle.

Our Lord's argument is as follows:—

(1) Christianity is a life of union with Christ, and such fellowship is too joyous to admit of sorrow. (Fasting and children of the bridechamber).

(2) Christianity is not a sect of Judaism and cannot be made part of it. (Old garment, etc.)

(3) No man can be under the law and under grace. Combination is ruin to both. (New wine, etc.)

St. Luke adds. "No man having drunk old wine desireth new: for he saith, The old is better" (St. Luke v. 39).

(4) But Jesus can make allowance for honest hearts who cling to an old faith.

else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

## Plucking Corn on the Sabbath.

23 And it came to pass, that he <sup>a</sup>was going on the sabbath day through the cornfields; and his disciples <sup>7</sup>began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Did ye never read

<sup>1</sup> Gr. began to make their way plucking.

"plucking" as reaping, and "rubbing" as threshing. work on the Sabbath.

<sup>a</sup> The road was a narrow footpath through the cornfield.

St. Matthew adds "the disciples were an hungered."

St. Luke says "they did eat, rubbing them in their hands."

To pluck ears of standing corn was allowed by custom and by law (Deut. xxli. 25).

The Pharisees considered The disciples were thus doing

what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he entered into the <sup>b</sup>house of God <sup>a</sup> when <sup>c</sup>Abiathar was high priest, and did eat the <sup>d</sup>shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 so that the Son of man is lord even of the sabbath.

<sup>a</sup> Some ancient authorities read *in the days of Abiathar the high priest.*

<sup>d</sup> "The loaves of setting forth." Twelve cakes (one for each tribe) of fine flour placed every Sabbath on the table of shewbread in the Holy Place. They were replaced by fresh on the succeeding Sabbath. They were eaten by the priests alone. It would appear that the shewbread was given to David on the Sabbath day. Hence the example quoted is peculiarly appropriate.

David's breaking the law proves that the law of necessity at times overrides the ceremonial law.

V. 27. Peculiar to St. Mark.

V. 28. An assertion that the "Son of Man" has authority to interpret, modify, or even annul the law of the Sabbath. So that the disciples, having His sanction and authority for what they did, were blameless.

## Our Lord's Teaching with respect to the Sabbath.

1. He asserted "That the Sabbath was made for man, not man for the Sabbath." i.e., that the Sabbath was ordained for man's physical and spiritual needs, not that man was created to keep an arbitrary Sabbath.

2. He claimed authority over the Sabbath. "*The Son of Man is lord even of the Sabbath.*"

3. He allowed works of necessity. Jesus justified His disciples for plucking the corn and husking it on the Sabbath.

4. He allowed works of mercy. "*It is lawful to do good on the sabbath day*" (St. Matt. xii. 12). And performed seven miracles on the Sabbath:—

(1) The man with the withered hand (St. Mark iii. 1-5).

(2) The demoniac in the synagogue at Capernaum (St. Mark i. 23-28).

(3) Peter's wife's mother (St. Mark i. 30, 31).

(4) The woman with the spirit of infirmity (St. Luke xiii. 11-17).

(5) The man with the dropsy (St. Luke xiv. 1-6).

(6) The cripple at the pool of Bethesda (St. John v. 1-16).

(7) The man who was born blind (St. John ix. 1-41).

Sabbath = rest.

It was ordained by God, after the six days' work of creation. "*For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day wherefore the Lord blessed the seventh day and hallowed it.*"

As a memorial of the deliverance out of Egypt. "*The LORD thy God brought thee out thence . . . therefore the LORD thy God commanded thee to keep the sabbath day*" (Deut. v. 15).

As a sign of the Covenant between God and the Israelites. "*Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever*" (Ex. xxxi. 16, 17).

This commandment among the Jews forbade all unnecessary work. The punishment for breaking the Sabbath was stoning. In Numbers we read of a man who was stoned for gathering sticks on the Sabbath.

For this incident read 1 Sam. xxi. 6.

<sup>b</sup> i.e., the tabernacle which was then at Nob.

<sup>c</sup> The priest who gave the bread was Ahimelech, the father of Abiathar.

Explanations given are—

(1) That the more famous name is recorded.

(2) That Abiathar may have been coadjutor with his father.

(3) That as one of David's party Abiathar may have been the principal agent in allowing him to take the shewbread.

## Teaching of Christianity on Holy Days.

1. That no day is too Holy for good works. Established by our Lord by His miracles on the Sabbath.

2. *That no man shall judge another or prescribe for him what days he shall keep holy.* Established by St. Paul (Rom. xiv. 5-14)

3. That no man should refuse to keep Holy days or depart from established custom if by so doing he causes scandal or gives pain to those who hold different views. Established by St. Paul (Rom. xiv. 15-23).

When the early Christians began to keep the first day of the week as the Sabbath, whilst those who still cling to Jewish ideas kept the seventh, these difficulties would arise. This was the commencement of the controversy on holy days.

## Healing the Man with the Withered Hand.

3 1 And he entered again into the synagogue; and there was a man there which had his hand withered. 2 And they watched him, whether he would heal him on the sabbath day; that <sup>a</sup>they might accuse him. 3 And he saith unto the man that had his hand withered, <sup>9</sup>Stand forth. 4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. 5 And when he had looked round about on them with <sup>b</sup>anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. 6 And the Pharisees went out, and straightway with the <sup>c</sup>Herodians took counsel against him, how they might destroy him.

<sup>a</sup> Gr. *Arise into the midst.*

<sup>c</sup> The first mention of the Herodians (see Intro. p. llii.). *St. Luke adds "they were filled with madness."*

St. Matthew says "*they held a council against him.*"

The coalition for the destruction of Jesus now embraces the Herodians, the court party, and the bitter political opponents of the Pharisees. These two bitterly hostile political parties combine to destroy Jesus

We may note how St. Mark groups several occasions on which our Lord comes in contact with the Scribes and Pharisees.

(1) As to His right to forgive sins—the sick of the palsy (ii. 1-12).

(2) Eating with publicans and sinners—the feast in Levi's house (ii. 15-17).

(3) On fasting—the feast in Levi's house on a fast day (ii. 18-22).

### Details given by St. Mark

(1) "*They held their place.*"

(2) Jesus "*looked round about on them with anger.*"

(3) He was "*grieved for the hardening of their heart.*"

St. Luke says it was "*his right hand.*"

<sup>a</sup> They, Scribes and Pharisees.

<sup>b</sup> They were there, not "*to worship,*" but "*to watch.*" If Jesus should break the commandment.

### A remarkable miracle.

(1) A direct challenge to defend their burdensome Sabbatical regulations.

(2) No external means—simply a command.

(3) Evidently wrought of set purpose on the Sabbath.

<sup>b</sup> Angry at their wickedness—grieved at their callousness.

They were determined to convict Jesus, and so their hearts grew callous to the gracious teaching of our Lord.

## (4) On Sabbatical observances—

- (a) Plucking corn on the Sabbath (ii. 23–28).  
 (b) Healing on the Sabbath (iii. 1–6).  
 (c) Casting out devils (iii. 22–30).

## Preaching in Galilee.

7 And Jesus with his disciples <sup>a</sup> withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, 8 and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing <sup>10</sup> what great things he did, came unto him. 9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: 10 for he had healed many; insomuch that as many as had <sup>11</sup> <sup>b</sup> plagues <sup>12</sup> pressed upon him that they might touch him. 11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he charged them much that they should not make him known.

<sup>10</sup> Or, *all the things that he did*      <sup>11</sup> Gr. *scourges*.  
<sup>12</sup> Gr. *fell*.

out His career all human precautions. At this particular moment His freedom and safety were of vital importance. All that He had done would, humanly speaking, be lost if He were cast into prison or slain (LATHAM).

<sup>b</sup> The word denotes either (1) a whip or scourge, (2) a disease. It conveys the idea of acute or painful diseases.

## The Call of the Twelve Apostles.

13 And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. 14 And he appointed twelve, <sup>13</sup> that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out <sup>14</sup> devils: 16 <sup>15</sup> and Simon he surnamed

<sup>13</sup> Some ancient authorities add *whom also he named apostles*. See Luke 6. 13. <sup>14</sup> Gr. *demons*. <sup>15</sup> Some ancient authorities insert *and he appointed twelve*.

This danger may have hastened the appointment of the Twelve. From this time the continuous existence of the Church was secured even though its Head be removed from earth (LATHAM).

Galilee the North.

Judæa and Jerusalem the centre.

Idumæa the South.

Beyond Jordan the East.

Tyre and Sidon the North West.

See Geographical Notes.

A boat. Jesus is driven from the synagogues, so preaches to the multitudes in the open air. He preached from a boat to the people crowding on the sea shore. The boat was also useful in enabling Him to cross the Sea of Galilee in times of danger.

<sup>a</sup> This withdrawal is the result of the coalition between the Pharisees and the Herodians. The Herodians were more formidable than the Pharisees. The latter would only set the law in motion, the former could employ violence, and the soldiers of Herod were at Tiberias close at hand. Our Lord adopts through-

The traditional scene of the calling of the Apostles is Kurn Hattin or the Horns of Hattin, three hours journey to the west of Capernaum. At the summit there are two peaks with a grassy plateau between them. This is also the traditional scene of the Sermon on the Mount.

Note. The twelve are chosen at a time when our Lord's life was in danger.

Peter; 17 and James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the <sup>1</sup>Cananæan, 19 and Judas Iscariot, which also betrayed him. And he cometh <sup>2</sup>into a house.

<sup>1</sup> Or, Zealot. See Luke vi. 15; Acts i. 13. <sup>2</sup> Or, home

fill the place of Judas (Acts. i. 15-16).

(2) Paul and Barnabas.

**Boanerges**, with reference to their fiery zeal.

They would call down fire from heaven on the Samaritan Village (St. Luke ix. 54)

They rebuked one casting out devils (St. Mark ix. 38).

And desired to sit on our Lord's right and left hand in His Kingdom (St. Mark v. 37).

**Cananite or Cananæan.** Not a native of Canaan or of Cana, but from a Syriac word *Kanaan*, equivalent to Zelotes or of the sect of the Zealots. See Intro. p. xxxii.

**Iscariot** the man of Kerioth—a little village in Judah. See Intro. p. xxxii.

There are four lists of the Twelve Apostles. These lists can be divided into three groups with Peter, Philip, and James the son of Alphæus as the leaders of the groups. Judas Iscariot is invariably placed last.

#### LISTS OF THE APOSTLES.

##### First Group.

St. Matthew x. 2-4.

Simon Peter.

Andrew.

James.

John.

St. Mark iii. 16-19.

Simon.

James.

John.

Andrew.

St. Luke vi. 14-16.

Simon.

Andrew.

James.

John.

Acts i. 13.

Peter.

James.

John.

Andrew.

##### Second Group.

Philip.

Bartholomew.

Thomas.

Matthew (the publican).

Philip.

Bartholomew.

Matthew.

Thomas.

Philip.

Bartholomew.

Matthew.

Thomas.

Philip.

Thomas.

Bartholomew.

Matthew.

##### Third Group.

James (the son of Alphæus).

Lebbæus (Thaddæus)

Simon (the Cananite).

Judas Iscariot.

James (the son of Alphæus).

Thaddæus.

Simon (the Cananite).

Judas Iscariot.

James (the son of Alphæus).

Simon Zelotes.

Judas (the brother of James).

Judas Iscariot.

James (the son of Alphæus).

Simon Zelotes.

Judas (the brother of James).

For further notes on Apostles. see Intro. pp. xxvii-xxxii.

### The Pharisees Blaspheme.

20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. 22 And the scribes

St. Matthew gives as a reason that "*The harvest truly is plenteous, but the labourers are few*" (St. Matt. ix. 37).

St. Luke tells us that previous to choosing the Twelve, Jesus "*went out into a mountain to pray and continued all night in prayer to God.*"

For qualifications, functions and training of the Apostles, see Intro. p. xxviii.

Apostle, Gk. *Apostolos*—one sent forth.

Apostles other than the Twelve are—

(1) Matthias chosen to

His friends, i.e., His relations (see verse 31).

Beside himself, they regarded Him as carried away by religious excitement, and so desired to put Him under restraint.

which came down from Jerusalem said, He hath Beelzebub, and <sup>3</sup> By the prince of the <sup>4</sup>devils casteth he out the <sup>4</sup>devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand. 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. 27 But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: 30 because they said, He hath an unclean spirit.

<sup>3</sup> Or, *In*

<sup>4</sup> Gr. *demons*.

Strong man—Satan.

House—the world.

Goods—souls of men.

The Spoiler—our Lord.

The blasphemy of the Pharisees consisted in their ascribing the work of the Holy Spirit to Satanic agency.

V. 29. Not necessarily that such sin cannot be forgiven by God, but rather that the man who has rejected the Holy Spirit has deprived himself of the influence and assistance which might lead him to repentance.

### His Mother and Brethren call for Him.

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him. 32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answereth them, and saith,

So Festus describes St. Paul "Paul, thou art beside thyself; much learning doth make thee mad" (Acts xxvi. 24).

The band of spying scribes artfully take advantage of the fears of His friends and suggest demoniacal possession. St. Matthew gives the miracle of curing the man blind and dumb possessed of a demon as being the cause of the blasphemy.

Beelzebub—Lord of flies, the God of Ekron, to whom Ahaziah sent to know if he should recover from the injuries sustained by falling from a lattice window (2 Kings i. 3)

Another interpretation is Lord of dung or filth, and was a term of derision amongst the Jews.

Here it means the prince of the air, and in this sense the chief or prince or evil spirits.

He called them. These scribes were going about making insinuations to the crowd. Jesus calls them out to face Him.

The argument.

(1) a divided kingdom means ruin.

(2) a divided house means destruction.

So Satan fighting against himself will bring about the fall of his power.

Their names are given in chap. vi. 3—James and Josea, Juda and Simon.

In all probability they were the children of Cleopas and Mary, the sister and namesake of the Virgin, and so "the cousins" of our Lord. There are three other hypotheses respecting them.

Who is my mother and my brethren?  
 34 And looking round on them which  
 sat round about him, he saith, Behold,  
 my mother and my brethren! 35 For  
 whosoever shall do the will of God, the  
 same is my brother, and sister, and  
 mother.

dead, Joseph raised up children to his dead brother, according to the  
 Levirate law

- (1) That they were the children of Joseph by a former marriage.  
 (2) That they were the children of Joseph and Mary.  
 (3) That Joseph and Cleophas were brothers, and Cleophas being

### Parable of the Sower.

4 1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in<sup>a</sup> parables, and said unto them in his teaching, 3 Hearken: Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched; and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no

<sup>a</sup> Parable. From *paraballo*—"I place beside," for the purpose of comparison

An earthly story with a heavenly meaning; or the illustration of some spiritual truth by some incident of actual life.

"A pictorial or narrative exhibition of some spiritual or moral truth by means of actual and not fanciful elements of comparison" (FARRAR).

<sup>b</sup> Christ was in the boat and the people were on the sea shore.

<sup>c</sup> Christ—His Apostles—all preachers of the Gospel.

The seed is the word of God.

<sup>d</sup> Satan (v. 15).

<sup>e</sup> A thin coating of soil with rock underneath ("upon a rock," St. Luke).

The cares of this world; the deceitfulness of riches; the lusts of other things (v. 7), i.e., *cares, riches, pleasures* (St. Luke).

Those that hear the word and receive it (v. 20), "the honest and good heart" (St. Luke).

fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirty-fold and sixtyfold, and a hundredfold. 9 And he said, *Who hath ears to hear, let him hear.*

/ An intimation that what He had said was worthy the deepest attention. Possibly a phrase used by the Rabbis to call attention to something of special importance.

Who are seeking after the truth.

V. 9. "He that hath ears to hear."

Used by our Lord six times.

(1) "And if ye are willing to receive it, this is *Elijah*, which is to come" (St. Matt. xi. 14-15).

(2) "Then shall the righteous shine forth as the sun in the kingdom of their Father" (St. Matt. xiii. 43).

(3) After the parable of The Sower (St. Mark i. 9).

(4) "Neither was anything made secret, but that it should come to light" (St. Mark iv. 22).

(5) "But the things which proceed out of the man are those that defile the man" (St. Mark vii. 15).

(6) "Salt therefore is good: but if even the salt have lost its savour" (St. Luke xiv. 34-35).

### Interpretation of the Sower.

10 And when he was alone, they that were about him with the twelve asked of him the parables. 11 And he said unto them, Unto you is given the <sup>a</sup>mystery of the kingdom of God: but unto them that are <sup>b</sup>without, all things are done in parables: 12 <sup>c</sup>that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. 13 And he saith unto them, <sup>d</sup>Know ye not this parable? and how shall ye know all the parables? 14 The sower soweth the word. 15 And these are they by the <sup>e</sup>way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the

<sup>a</sup> Something once hidden now revealed.

<sup>b</sup> Those outside the circle of His disciples who are not seeking after truth.

Our Lord here gives His reasons for speaking in parables.  
<sup>c</sup> Isaiah vi. 9.

**The use of Parables.** Not to hide truth but to show it. To men who search after the truth, who prize it when found, the truths of the parable are revealed and are manifold. From him who cares not to undertake this search, the truths are hidden. Had our Lord uttered abstract truth His precepts might have been forgotten. He has given us spiritual truths in a form familiar to Orientals, which readily fits the minds of men. The disciples could carry the story about with them, remember it, discuss it, and so learn the lesson by degrees.

<sup>d</sup> If ye do not understand this the plainest of all My parables, how will you be able to understand all My other parables?

<sup>e</sup> The hard heart, on which preaching can make no impression.

word which hath been sown in them. 16 And these in like manner are they that are sown upon the <sup>1</sup>rocky places, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they <sup>2</sup>stumble. 18 And others are <sup>3</sup>they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the <sup>4</sup>world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And those are they that were sown upon the <sup>5</sup>good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, Is the <sup>6</sup>lamp brought to be put under the <sup>7</sup>bushel, or under the <sup>8</sup>bed, and not to be put on the <sup>9</sup>stand? 22 For there is <sup>10</sup>nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. 23 If any man hath ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: <sup>11</sup>with what measure ye mete it shall be measured unto you: and more shall be given unto you. 25 For he that hath, to him shall be

*The shallow, impulsive heart, eager to receive impressions, but without persistence and soon overcome by temptation, or disheartened by affliction or persecution.*

<sup>6</sup> There are obstacles in the way of the complete reception of the word.

<sup>7</sup> *The worldly heart*: the three obstacles are—

- (1) Cares: i.e., anxiety to make a living.
- (2) Riches: i.e., the temptation to lead a life of luxury and ease.
- (3) Lusts of other things, or pleasures, i.e., the temptations of the flesh.

<sup>8</sup> *The honest and good heart*, which holds fast to the word. A simple, truthful, earnest nature.

There are degrees of fruitfulness in the spiritual world as in the natural, and these are dependent upon the use we make of our privileges, just as the growth of seed is dependent upon the nature of the soil.

<sup>9</sup> The ordinary furniture of a poor man's house. The poor having no table, would turn the bushel measure upside down and place the lamp upon it (see Glossary).

<sup>10</sup> i.e. whatever is kept secret from them it will be for you to reveal to them in your teaching at the proper time.

<sup>11</sup> These words have no reference to outward dealings with other men

given : and he that hath not, from him shall be taken away even that which he hath.

They mean " In proportion to the pains and attention which you bestow in searching out all that My words contain so will the profit be. If you bestow

thought freely and time as well, freely will God requite the same " (LATHAM).

The same lesson is taught in the Parables of the Pounds and the Talents.

The man who profits by his privileges in learning spiritual truths shall receive more, but from him who has neglected them even the privileges themselves shall be taken away.

## Parable of the Seed Growing Secretly.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth <sup>1</sup>beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. 29 But when the fruit <sup>2</sup>is ripe, straightway he <sup>3</sup>putteth forth the sickle, because the harvest is come.

<sup>1</sup> Or, *yieldeth*      <sup>2</sup> Or, *alloweth*  
<sup>3</sup> Or, *sendeth forth*

### SEED GROWING SECRETLY.

The only Parable Peculiar to St. Mark.  
It takes the place of the parable of the Leaven in other Gospels.

Kingdom of God.

(1) The kingdom of grace in each man's heart.

(2) The kingdom of grace in the world, i.e., the Church. (See Intro. p. liv.).

Man—Christ, His Apostles, all preachers of the Gospel.

Seed—the word of God—spiritual truth.

Earth—man's heart.

Of herself—of her own accord, spontaneously.

Blade and ear—the progressive growth of spiritual life.

Full corn—the perfect man in Christ.

Harvest—the day of judgment.

The sickle—mentioned only here and in Rev. xiv. 14, 15.

Application (1) The inward, invisible growth of Christ's Kingdom (i.e. spiritual life) in a man's heart

(2) The invisible working of the Spirit in promoting the growth of the Church

We may notice

(1) The secret invisible work of the Spirit incomprehensible to man (*He knoweth not how*) so " I (Paul) planted, Apollos watered; but God gave the increase " (1 Cor. iii. 6).

(2) Of herself—The seed hath life in itself, and must have a living, not a dead heart in which to develop.

(3) The development is orderly and progressive.

## Parable of the Mustard Seed.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 <sup>4</sup>It is like

<sup>4</sup> Gr. *As similes*.

### MUSTARD SEED.

Kingdom of God—The visible Church on earth (Intro. p. liv.).

— Under what figure shall we represent it?

a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it: 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

Mustard Seed, small seed=insignificant beginning of the Church, founded by a Galilaean peasant, from a small village of an illiterate province.

The earth=the world.

Greater than all herbs  
=the marvellous growth of Christianity.

Putteth out great branches.  
=the spread of the Gospel to all nations.

Birds of the heaven, etc.  
=all nations find shelter in the Rock of Ages.

Lesson. The wonderful growth and expansion of the visible Church from a slight beginning.

The parable of the Mustard Seed illustrates the visible outward growth of the Church.

The parable of the Seed growing secretly illustrates the secret, invisible, orderly progressive growth in spiritual life both to the individual Christian and in the Church.

### The Stilling of the Tempest.

35 And on that day, when even was come, he saith unto them, Let us <sup>b</sup>go over unto the <sup>a</sup>other side. 36 And leaving the multitude, they take him with them, <sup>c</sup>even as he was, in the boat. And other boats were with him. 37 And there ariseth a <sup>d</sup>great storm of wind, and the waves <sup>e</sup>beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, <sup>f</sup>asleep on the cushion: and they awake him, and say unto him, <sup>g</sup>Master, <sup>h</sup>carest thou not that we perish? 39 And he

<sup>h</sup> Or, Teacher

<sup>a</sup> The Eastern shore of Galilee.

<sup>b</sup> For rest and retirement.

<sup>c</sup> Without any preparation, a graphic touch of St. Mark, illustrating the incessant labours of Jesus.

Just before embarking occurred the incident of the three followers, viz. (1) the scribe, (2) the disciple who would first bury his father, (3) the disciple who would bid farewell to his friends (St. Luke ix. 57-62).

<sup>d</sup> A sudden violent squall.  
<sup>e</sup> "were beating," the ship "was beginning to fill."

<sup>f</sup> Jesus, tired out, was asleep in the stern of the vessel on the pillow or steersman's cushion.

<sup>g</sup> Exactly expressing the irritation of the alarmed disciples against the undisturbed Jesus.

The Sea of Galilee is 682 feet below the level of the Mediterranean, and is surrounded by mountain gorges which act "like gigantic funnels to draw down the cold winds from the mountains." There is a great difference between the temperature of the sea and that of the snow-clad mount Hermon immediately to the north of it. This difference of temperature accounts for the suddenness of winds, the gorges cause these winds to be so violent. They often come down when the sky is perfectly clear (THOMSON).

awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was <sup>a</sup>a great calm. 40 And he said unto them, Why are ye fearful? have ye not yet <sup>f</sup>faith? 41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

<sup>a</sup> The miracle—i.e. the waves were still as well as the wind lulling.

<sup>f</sup> They had faith that if awake Jesus could save them.

They had not faith to recognise the God-Man.

Points Peculiar to St. Mark (indicative of an eye-witness)

- (1) It was evening (*when even was come*).
- (2) There were also with Him other boats.
- (3) A great storm of wind.
- (4) The waves were beating into the boats.
- (5) Jesus was asleep on a pillow in the stern of the boat.
- (6) The words of rebuke "*Peace, be still.*"

The miracle shows the twofold character of Jesus (1) His Humanity—He was weary and sleeping, (2) His Divinity—in stilling the storm.

A miracle of instruction. A test of how far the Apostles were able to trust in the Lord's protection when they were out of His sight.

Their conduct proved that they had not yet learnt the simpler lesson of trusting in Him when He was with them, unless He were awake.

### The Gerasene Demoniac.

5 1 And they came to the other side of the sea, into the country of the Gerasenes. 2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling in the <sup>a</sup>tombs: and no man could any more bind him, no, not with a chain; 4 because that he had been often bound with <sup>b</sup>fetters and <sup>c</sup>chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. 5 And always, night and day, in the <sup>a</sup>tombs and in the mountains, he was crying out, and cutting himself with stones. 6 And when he saw Jesus from

See map of Galilee.

Intro. p. xli.

For comment on demoniacal possession, see intro. p. lxiii.

St. Matthew mentions "two" which there evidently were.

St. Mark and St. Luke notice the more violent one only.

The demoniac was—

- (1) "*Naked*" (St. Luke).
- (2) "*So fierce that no one could pass that way*" (St. Matt.).
- (3) "*Crying and cutting himself with stones*" (St. Mark).

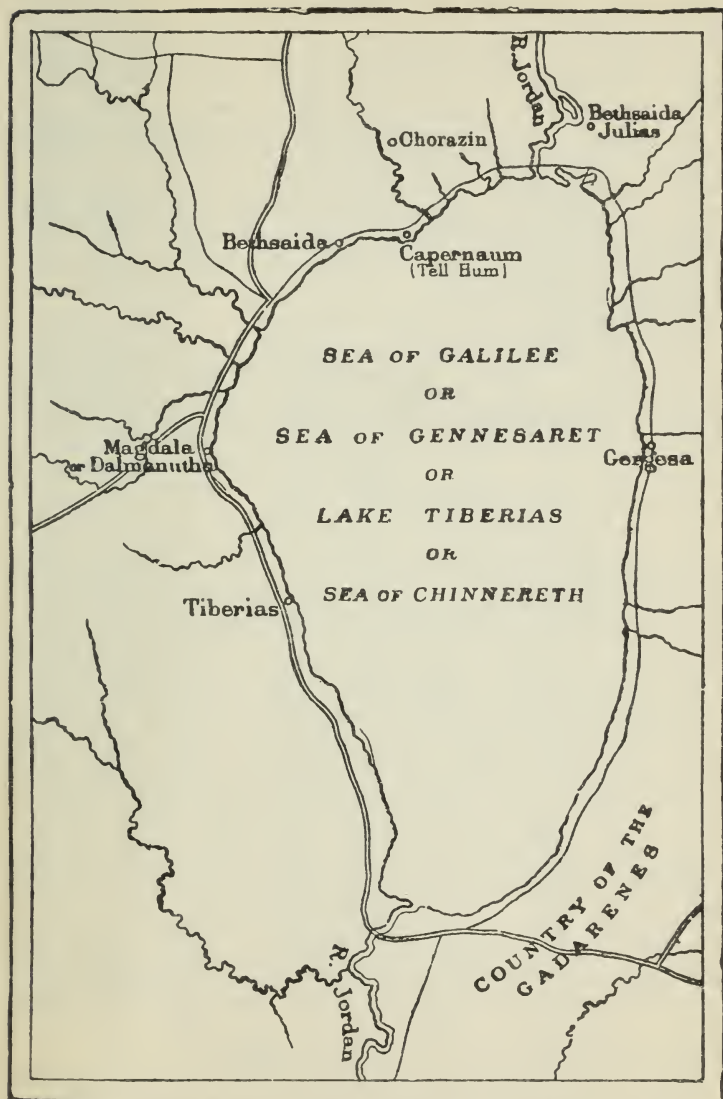
Note the graphic account given by St. Mark.

<sup>a</sup> Tombs, either natural caves or cut out of the rocks, were the natural refuges of maniacs. "Such tombs can still be traced in more than one of the ravines on the Eastern side of the Lake." (THOMSON).

<sup>b</sup> Fetters, bands for the feet.

<sup>c</sup> Chains, any bands, not necessarily iron, confining either hands or feet.

# SEA OF GALILEE.



Scale 0 1 2 3 4 5 English Miles

afar, he ran and worshipped him ; 7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God ? I adjure thee by God, <sup>d</sup>torment me not. 8 For he said unto him, Come forth, thou unclean spirit, out of the man. 9 And he asked him, What is thy name ? And he saith unto him, My name is <sup>e</sup>Legion ; for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there on the mountain side a great <sup>f</sup>herd of swine feeding. 12 And they besought him, saying, Send us into the swine, that we may enter into them. 13 And he gave them leave. And the unclean spirits came out, and entered into the swine : and the herd rushed down the <sup>g</sup>steep into the sea, in <sup>h</sup>number about two thousand ; and they were choked in the sea. 14 And they that fed them <sup>i</sup>fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. 15 And they come to Jesus, and behold <sup>j</sup>him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion : and <sup>k</sup>they were afraid. 16 And they that saw it declared unto them how it befell <sup>j</sup>him that was possessed with devils, and concerning the swine. 17 And they began to beseech him to depart from their borders. 18 And as he was entering into the boat, he that had been possessed

<sup>l</sup> Or, *the demoniac*

St. Luke tells us that the man "*was kept bound with chains and fetters*," i.e. was under guard.

Notice the extraordinary strength of the demoniac. For similar exertion of strength, see Acts xix. 6.

St. Matthew adds "*before the time*." The unclean spirits deprecate the anticipation of their final doom.

<sup>d</sup> Three requests.

- (1) Not to torment
- (2) Not to send him out of the country
- (3) To permit him to go into the swine.

St. Luke gives "*into the deep*," i.e. into the abyss of hell.

<sup>e</sup> Legion (see Glossary) : denoting—

- (1) The number of the devils.
- (2) Their great force.

<sup>f</sup> It was forbidden Jews to eat swine flesh or to keep swine (Lev. xi. 8).

There were great numbers of Hellenizing Jews in these parts, and the swine may have belonged to them. So the miracle would be a punishment for a breach of the Mosaic law with the object of gain. But a great part of the population of the Decapolis was certainly Gentile.

<sup>g</sup> Near Kherza, the only spot on the lake where a steep slope sweeps down within a few yards of the sea.

<sup>h</sup> St. Mark alone gives the number of the swine. This miracle and that of cursing the barren fig-tree are the only miracles of destruction wrought by Jesus.

<sup>j</sup> i.e., they ran off, shouting and telling the news to all whom they met.

St. Luke tells us the demoniac "*was naked*." He is now found restored to reason, unfettered and decently clad, listening to the teaching of Jesus.

<sup>k</sup> Partly because of the injury already wrought among their worldly possessions, partly because they feared greater losses which might follow.

with <sup>2</sup>devils <sup>6</sup>besought him that he might be with him. 19 And he suffered him not, but saith unto him, <sup>m</sup>Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. 20 And he went his way, and began to publish in <sup>n</sup>Decapolis how great things Jesus had done for him: and all men did marvel.

<sup>2</sup> Gr. *demons*.

(1) Either for fear lest the devils should regain their influence after the departure of Jesus: or

(2) Because in gratitude he desired to be near Him to whom he owed his great benefit.

<sup>m</sup> The demoniac is left behind to become a preacher among the Gadarenes.

<sup>n</sup> Decapolis, a region, not a city. A league of ten Greek cities (*deka ten, polis* city) established by Pompey the Great—to the south-east of the Sea of Galilee. They were in an alliance offensive

and defensive against the marauding Bedouins and native bands of robbers. For names of the cities, see Intro. p. xl.

The district of Decapolis is mentioned thrice.

(1) Here, in connection with the healing of the Gadarene demoniac.

(2) In the list of districts whence people came after Jesus, subsequent to His early miracles (St. Matt. iv. 23).

(3) After the healing of the Syrophenician's daughter Jesus came through the region of Decapolis (St. Mark vii. 31).

### Jairus' Daughter.

#### The Woman with the Issue of Blood.

21 And when Jesus had crossed over again in the boat unto the <sup>a</sup>other side, a great <sup>b</sup>multitude was gathered unto him: and he was by the sea. 22 And there cometh one of the rulers of the synagogue, <sup>c</sup>Jairus by name; and seeing him, he falleth at his feet, 23 and beseecheth him much, saying, My little daughter is <sup>e</sup>at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be <sup>f</sup>made whole, and live. 24 And he went with him; and a <sup>g</sup>great multitude followed him, and they thronged him.

25 And a woman, which had an <sup>h</sup>issue of blood twelve years, 26 and had <sup>i</sup>suffered many things of many physicians, and had <sup>j</sup>spent all that she had, and was nothing bettered, but rather

<sup>h</sup> Or, *saved*

<sup>a</sup> The western side.

<sup>b</sup> The people could see the boat crossing the lake and crowded to meet Jesus (FARRAR).

<sup>c</sup> Same name as Jair (Judges x. 3).

Head of the synagogue (Intro. p. xxxiv.).

St. Luke says "*only*" daughter, and tells us she was twelve years of age. St. Mark gives the age also, verse 42.

<sup>d</sup> For the use of diminutive, by St. Mark, see Intro. p. xvi.

St. Matt., "*even now dead*." St. Luke "*lay a dying*."

<sup>e</sup> St. Mark, "*at the point of death*." A Latinism frequent in Mark (see Intro., p. xi.).

<sup>f</sup> The crowd who had met on the shore followed, curious to see the result.

<sup>g</sup> The diseases rendered her ceremonially unclean, and thus she was debarred all religious and social life.

<sup>h</sup> She had suffered for twelve years. The remedies of the physicians had aggravated her pains.

<sup>i</sup> She had spent all her means, and was now in poverty, ill, and companionless.

grew worse, 27 having heard the things concerning Jesus, came in the crowd behind, and touched his <sup>k</sup>garment. 28 For she said, If I touch but his garments, I shall be <sup>3</sup>made whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her <sup>4</sup>plague. 30 And straightway Jesus, perceiving in himself that the <sup>1</sup>power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments? 31 And his <sup>m</sup>disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, "Who touched me?" 32 And he looked round about to see her that had done this thing. 33 But the woman <sup>o</sup>fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. 34 And he said unto her, <sup>p</sup>Daughter, thy <sup>q</sup>faith hath <sup>5</sup>made thee whole; go in peace, and be whole of thy <sup>4</sup>plague.

35 While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the <sup>6</sup>Master any further? 36 But Jesus, <sup>7</sup>not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. 37 And he suffered no man to follow with him, save <sup>1</sup>Peter, and James, and John the brother of James. 38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and <sup>u</sup>many weeping and wailing greatly. 39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child

<sup>k</sup> St. Luke, "border of his garment." St. Matt., "hem of his garment."

What she touched was the fringe or tassel of the outer garment. These tassels were four in number, and were bound with a thread of blue (Numb. xv. 38-40), the colour of heaven. The Pharisees made them conspicuously large. The woman touched the one that hung over the shoulder from the back.

<sup>1</sup> Power to heal.

<sup>m</sup> "Peter said, and they that were with him" (St. Luke viii. 45).

<sup>n</sup> Many pressed round Him but only one touched with the touch of faith. They "all denied" (St. Luke), the woman amongst the rest, but the glance of Jesus fell upon her and she felt she could not be hidden.

<sup>o</sup> For she, an unclean woman, had communicated ceremonial uncleanness to a holy Rabbi, an act of intolerable presumption.

<sup>p</sup> The only time our Lord uses this word to a woman.

<sup>q</sup> Her faith, not the touching of the tassel, saved her.

<sup>r</sup> The disease is referred to as a "plague" or scourge. "Trouble not the Master" (St. Luke) = worry not the Rabbi.

<sup>s</sup> Jesus hastens to assure the Rabbi that his case is not over-looked. The stoppage caused by the healing of the woman will not prevent Jairus obtaining a blessing.

<sup>t</sup> The first instance of the selection of these three, viz.

(1) At the raising of Jairus' daughter.

(2) The Transfiguration.

(3) The Agony in the Garden of Gethsemane.

<sup>u</sup> The Jews lured professional mourners.

<sup>1</sup> Or, saved      <sup>4</sup> Gr. scourge.      <sup>5</sup> Or, saved the  
<sup>6</sup> Or, Teacher      <sup>7</sup> Or, overhearing

is not dead, but <sup>u</sup>sleepeth. 40 And they <sup>u</sup>laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. 41 And taking the child by the hand, he saith unto her, <sup>e</sup>Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. 42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. 43 And he <sup>v</sup>charged them much that no man should know this: and he commanded that <sup>z</sup>something should be given her to eat.

<sup>v</sup> To avoid the thronging of the multitude.

<sup>u</sup> (1) To strengthen the child.

(2) To testify to the reality of the miracle. Not a spirit but a real human being. So Jesus partook of food after His Resurrection.

Instances of Raising the Dead—

Jesus.

(1) Jairus' daughter—lying in the house on the bed just dead. "*Damsel, I say unto thee, arise.*"

(2) The son of the widow of Nain—being carried to his burial. "*Young man, I say unto thee, arise.*"

(3) Lazarus—in the tomb, who had been dead four days. "*Lazarus, come forth.*"

[Note the progressive stages—just dead—carried out to burial—in the grave four days.]

[St. Mark mentions the Raising of Jairus' Daughter only.]  
In the Old Testament.

(1) The son of the Widow of Zarephath by Elijah (1 Kings xvii. 17–24). Elijah prayed, and stretched himself upon the child three times.

(2) The Shunamite's Son by Elisha (2 Kings iv. 18–35). Elisha prayed, and stretched himself upon the child.

(3) The dead man hurriedly placed in the tomb of Elisha (2 Kings xiii. 20–21).

In the Acts of the Apostles.

(1) Tabitha or Dorcas at Joppa by St. Peter (Acts. ix. 36–42).

St. Peter knelt, prayed and said, "*Tabitha, arise.*"

(2) Eutychus, who had fallen out of the window at Troas, by St. Paul (Acts. xx. 9–11).

St. Paul "*fell on him and embracing him, said, Trouble not yourselves, for his life is in him.*"

### Jesus at Nazareth.

6 1 And he went out from thence; and he cometh into <sup>a</sup>his own country; and his disciples follow him. 2 And when the sabbath was come, he began to teach in the <sup>b</sup>synagogue: and <sup>c</sup>many hearing him

<sup>a</sup> Some ancient authorities insert *the*.

<sup>b</sup> See Intro. p. xlii.

<sup>c</sup> So of Lazarus, "*Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep*" (St. John xi. 11).

"Her death was as it were only a sleep, from which she is soon to awake."

<sup>u</sup> Utterly derided Him. They knew the child was dead. A proof of the reality of the miracle.

<sup>u</sup> The words actually spoken by Jesus. The language is Aramaic (see Intro p. xv.).

We may note the difference between the raising of the dead by our Lord and other instances (see note below).

Jesus speaks but a word and He is instantly obeyed.

For St. Mark's notices of effects on the witnesses of a miracle, see Intro. p. xxiv.

<sup>a</sup> His fatherland, i.e., Nazareth. This visit is recorded only by St. Matthew and St. Mark. From this time Jesus ceased to have a permanent abode at Capernaum (styled "His own city"); probably it was now too dangerous for Him to have a settled residence

were astonished, saying, Whence hath this man <sup>c</sup>these things? and, What is the wisdom that is given unto this man, and *what mean* such <sup>1</sup>mighty works wrought by his hands? 3 Is not this the <sup>d</sup>carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were <sup>2</sup>offended in him. 4 And Jesus said unto them, <sup>f</sup>A prophet is not without honour, save in his own country, and among his own kin, and in his own house. 5 And <sup>e</sup>he could there do no <sup>3</sup>mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he <sup>h</sup>marvelled because of their unbelief.

And he went round about the villages teaching.

<sup>1</sup> Gr. *powers*. <sup>2</sup> Gr. *caused to stumble*. <sup>3</sup> Gr. *power*.

<sup>d</sup> Carpenter. The only place in Scripture where our Lord is called a carpenter.

<sup>e</sup> Offended. The humble origin of Jesus is a stumbling-block to the reception of Him by His fellow-countrymen.

<sup>f</sup> The same proverb as that uttered in the former visit to Nazareth (St. Luke iv. 24). It is equivalent to "No man is a hero to his own valet," or "Familiarity breeds contempt."

<sup>c</sup> Our Lord's miracles were dependent in a great measure upon the faith of the recipient.

<sup>h</sup> Our Lord marvelled—

(1) At the unbelief of the Nazarenes.

(2) At the faith of the Roman centurion.

For note on our Lord's brethren, see p. 18.

*Wonder*, used once by St. Mark. "*There shall arise false Christs and false prophets, and shall shew signs and wonders*" (xiii. 22).

*Signs*, thrice in St. Mark. Twice alone; once in conjunction with wonders (see above xiii. 22).

Alone (1) "*These signs shall follow them that believe*" (xvi. 17).

(2) "*Confirmed the word by the signs that followed*" (xvi. 20).

*Powers*, rendered sometimes as "*mighty works*," or "*wonderful works*," or "*miracles*."

(1) Miracle of healing the woman with the issue of blood. "*Power proceeding from him had gone forth*" (v. 30).

(2) At Nazareth. "*Such mighty works wrought by his hands*" (vi. 2).

(3) By Herod when he said, "*John the Baptist is risen from the dead, and therefore do these powers work in him*" (vi. 14).

(4) By Jesus in answer to John, "*There is no man which shall do a mighty work in my name, and be able quickly to speak evil of me*" (ix. 30).

Instances of Stumbling Blocks in our Lord's Life:—

(1) His humble birth was a stumbling block to the Nazarenes—"Is not this the carpenter?" (St. Mark vi. 3).

(2) His twofold nature—the God-Man—"David himself calleth him Lord; and whence is he his son?" (St. Mark xii. 37).

(3) His declaration to His disciples that He was the Bread of Life (St. John vi. 35)

<sup>c</sup> These things, i.e. the wisdom and the works. There are four terms used in the Gospels for our Lord's miracles—

(1) *Wonder*, indicating the effect upon the beholder.

(2) *Sign*, i.e., the reason of the miracle, giving proof of the divine credentials of the worker.

(3) *Powers*, i.e. the source of the power, that is, "of God."

(4) *Works* (used frequently by St. John). "The wonderful is for St. John only the natural form of working for Him whose name is Wonderful" (TRENCH).

"The miracles are continually referred to as 'signs and wonders,' or, 'signs' or 'powers' alone, but never 'wonders' alone" (TRENCH).

## The Mission of the Twelve.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; 8 and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no <sup>4</sup>money in their <sup>5</sup>*a*purse; 9 but to go shod with <sup>6</sup>sandals: and, *said he*, put not on two coats. 10 And he said unto them, Wheresoever ye <sup>c</sup>enter into a house, there abide till ye depart thence. 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, <sup>d</sup>shake off the dust that is under your feet for a testimony unto them. 12 And they went out, and preached that *men* should repent. 13 And they cast out many <sup>e</sup>devils, and anointed with oil many that were sick, and healed them.

<sup>4</sup> Gr. *brass*.    <sup>5</sup> Gr. *girdle*.    <sup>6</sup> Gr. *demons*.

A preparatory mission. So John the Baptist, "*Repent ye for the kingdom of heaven is at hand.*"

Staff. St. Matthew says, "*Provide not staves.*" This can be reconciled with St. Mark. They were not to procure one specially for the journey, but to take the one that they had.

Two coats. No change of raiment.

The directions imply that the disciples were to make no special preparation for their journey.

### MISSION OF THE TWELVE.

**Reason.** [*"The harvest truly is plenteous, but the labourers are few"* (St. Matt. ix. 37)].

**Object.** To preach—to heal the sick—cleanse the lepers—raise the dead—cast out devils. (See St. Matt. x. 7, 8.)

**Powers.** "*Over unclean spirits*" (St. Mark vi. 7). St. Luke adds "*to cure diseases*" (see also St. Matthew above).

**Equipment.** "*That they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals; and, said he, put not on two coats*" (vi. 8).

**Instructions.** To go two and two. Peculiar to St. Mark.  
"*Whatsoever place . . . a testimony unto them*" (vv. 10, 11).

**Their Work.** Preached "*that men should repent.*"

"*Cast out many devils, and anointed with oil many that were sick, and healed them*" (v. 13).

**Return.** They told Jesus, "*all things both what they had done and what they had taught.*"  
**Two and Two.** The invariable custom of our Lord: also followed by the Apostolic Church.

Two disciples were sent to find the colt previous to the Triumphal Entry into Jerusalem (St. Mark xi. 1).

Peculiar to St. Mark are:

- (1) Two and two.
- (2) "*Be shod with sandals.*"
- (3) Anointed with oil.

St. Matthew adds

- (1) Sent only to Jews (x. 5, 6).
- (2) The motive of the undertaking, i.e. pity for the lack of teachers (ix. 36–38).
- (3) Prediction of rewards and persecutions (x. 16–42).

<sup>a</sup> The Oriental ties his money in his girdle ends. This is his purse (Glossary).

<sup>b</sup> Sandals, soles made of palm bark, with laces attached by which they were tied to the foot.

<sup>c</sup> As Lydia did to Paul at Philippi (Acts. xvi. 15).

<sup>d</sup> St. Paul did so at Antioch in Pisidia (Acts. xiii. 51) and at Corinth (Acts. xviii. 6). It was an act of excommunication.

Peter and John are sent to make ready the Passover (St. Luke xxii. 8; St. Mark xiv. 13).

Peter and John are sent together to Samaria (Acts viii. 14).

Paul and Barnabas are sent by the Church at Antioch (Acts xiii. 2).

One alone might have been downcast or depressed, or have kept too closely to one idea—or perchance have been inclined to take some of the glory to himself.

Three would not have been so absorbed in their purpose, or might have differed in opinion.

There abide, etc., i.e. in order to avoid disturbance and unsettlement and also to prevent different persons in the villages striving in emulation to have a share in entertaining the Apostles of Jesus.

The Mission was one of Instruction and of Trial. Instruction not only to those whom they taught but instruction to themselves. Thus they were to make no preparation and to depend upon hospitality. Their success would teach them to dispense with the visible presence of their Master, and they would feel that they could stand alone.

They were on their trial. Jesus was testing their fitness for their future apostolic work and they came successfully through the probation. That they were to make careful preparation for their later journeys is shown by our Lord's reference to this journey at the Last Supper, and His warning to them to take purse, scrip, sword and garment (see St. Luke xxii. 36).

Thomson's "Land and the Book" illustrates this journey very accurately.

(1) No need of preparation. "There was no departure from the simple manners of the country in this. At this day the farmer sets out on excursions, quite as extensive, without a para in his purse, and a modern Moslem prophet of Tarshisha thus sends forth his apostles over this identical region. No traveller in the East would hesitate to throw himself on the hospitality of any villager."

(2) Sandals. "The Galilaean peasants wear a coarse ordinary shoe, answering to the sandals of the ancients, but never take two pair with them."

(3) Abide till ye depart, etc. "When a stranger arrives in a village or an encampment, the neighbours one after another must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy; and a failure in the due observance of this system of hospitality is violently resented and often leads to feuds among neighbours. It also consumes much time, causes unusual distraction of mind, and every way counteracts the success of a spiritual mission."

Thus we see the reason of our Lord's command. He sent His Apostles "not to be honoured and feasted but to call men to repentance, to prepare the way of the Lord, and to proclaim that the Kingdom of Heaven was at hand. They were therefore first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished."

Anointing the Sick (see St. James v. 14). "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick; and if he have committed sins they shall be forgiven him."

### 'Tne Murder of John the Baptist.

14 And king Herod heard thereof; for his name had become known: and <sup>7</sup>he said, John <sup>8</sup>the Baptist is risen from the dead, and <sup>a</sup>therefore do these powers work in him. 15 But others said, It is <sup>b</sup>Elijah. And others said, <sup>c</sup>It is a prophet, even as one of the prophets. 16 But Herod, when he heard thereof, said, <sup>d</sup>John, whom I beheaded, he is risen. 17 For <sup>e</sup>Herod

<sup>f</sup>Some ancient authorities read *they*. <sup>g</sup>Gr. *the Baptizer*.

belief that there was no resurrection.

<sup>h</sup>St. Mark goes back in the history to tell us why Herod had cast John into prison. When Antipas was defeated by Aretas, the Jews regarded it as a retribution for the murder of John the Baptist.

Herod Antipas (Intro. p. xxvi.).

This connection of Herod's remark with the mission of the Twelve is peculiar to St. Mark.

<sup>a</sup>John wrought no miracles when alive. Herod's superstition caused him to imagine that because John had risen he would have more power.

<sup>b</sup>Elijah, according to the prophecy of Mal. iv. 5.

<sup>c</sup>See Deut. xviii. 15.

<sup>d</sup>If Herod were a Sadducee his guilty conscience must have overborne his

himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife : for he had married her. 18 For John said unto Herod, <sup>1</sup>It is not lawful for thee to have thy brother's wife. 19 And Herodias set herself against him, and desired to kill him ; and she could not ; 20 for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he <sup>2</sup>was much perplexed ; and he <sup>3</sup>heard him gladly. 21 And when a <sup>4</sup>convenient day was come, that Herod on his birthday <sup>5</sup>made a supper to his <sup>6</sup>lords, and the <sup>7</sup>high captains, and the chief men of Galilee ; 22 and when <sup>8</sup>the daughter of Herodias herself came in and danced, <sup>9</sup>she pleased Herod and them that sat at meat with him ; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, <sup>10</sup>Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went out, and said unto her mother, What shall I ask ? And she said, <sup>11</sup>The head of John <sup>12</sup>the Baptist. 25 And she came in <sup>13</sup>straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a <sup>14</sup>charger the head of John <sup>15</sup>the Baptist. 26 And the king was exceeding sorry ; but for the sake of his oaths, and of them that sat

<sup>9</sup> Gr. *the Baptizer*. <sup>10</sup> Many ancient authorities read *did many things*. <sup>11</sup> Or, *military tribunes* Gr. *chiliarchs*.  
<sup>12</sup> Some ancient authorities read *his daughter Herodias*.  
<sup>13</sup> Or, *it*

Herodias (Intro. p. xxvii.).  
*The Jezebel of the New Testament.*

Herod Antipas is the *Ahab*.

Phillip, not the Tetrarch. (Intro. p. xxvii.).

At Machærus in Peræa on the Eastern side of the Dead Sea.

<sup>1</sup> For three reasons

(1) The former husband of Herodias was still living.

(2) The former wife of Herod was still living.

(3) Herodias was the niece of Herod.

<sup>5</sup> So Felix heard St. Paul (Acts. xxiv. 24).

<sup>6</sup> i.e. suitable for her plot against John.

<sup>7</sup> Following the practice of the Roman emperors who kept their birthdays with magnificent banquets.

This practice was condemned by the Jews who considered it part of idolatrous worship.

<sup>8</sup> Lords—the magnates or officials of the court.

<sup>7</sup> High captains, the military officers. *Chiliarchs* or *chief captains*, (lit. *captain of a thousand* (Acts. xxi. 31, xxvi. 26)) of a Roman legion, i.e. Tribunes

Salome (Intro. p. xxvii.)  
 The Princess Salome degrades herself as a dancing girl to win the favour of Herod.

<sup>10</sup> Not to be taken literally. Oriental magniloquence, meaning a readiness to grant a high favour. So Shasuerus to Esther (Esther v. 3, vii. 2).

<sup>11</sup> The mother seizes the opportunity.

• The daughter comes in at once ere the King can regret his promise.

• A large dish (Glossary).

Sorry, the same Greek word is used

(1) (of) The young ruler, "*When he heard this he was very sorrowful*" (St. Luke xviii. 23).

(2) Jesus in Gethsemane, "*My soul is exceeding sorrowful unto death*" (St. Mark xiv. 34; Maclear's St. Mark, p. 75).

at meat, he would not reject her. 27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, 28 and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. 29 And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

- (2) That Herod respected him and endeavoured to protect him.
- (3) That Salome asked advice of her mother.
- (4) That Herod sent an executioner to behead him.

### Feeding of the Five Thousand.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. 31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. 32 And they went away in the boat to a desert place apart. 33 And the people saw them going, and many knew them, and they ran there together <sup>1</sup>don foot from all the cities, and outwent them. 34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples

<sup>1</sup> Or, by land

- \* Refuse her request.
- \* Lat. speculator = soldier of the guard. A Latin word peculiar to St. Mark (see Intro. p. xi.); also Glossary. The use of the term implies that Herod was on a military expedition (see Intro p. xi.).
- V. 29. "And went and told Jesus" (St. Matt. xiv. 12).
- Particulars given by St. Mark alone.
- (1) That Herodias was his persecutor.

- \* After their mission of preaching.
- \* Either a journey of flight or a period of rest after their labours.
- \* The North East shore of the Sea of Galilee, near Bethsaida Julias (St. Luke).
- From St. John (vi. 4) we learn that the Passover was at hand, and the roads were full of people travelling to Jerusalem.
- St. Mark alone records
  - (1) The invitation to rest awhile.
  - (2) The description of the throngs of people "coming and going."
  - (3) The compassion of Jesus for the people "as sheep without a shepherd."
  - (4) The Green grass.
  - (5) "In ranks, by hundreds, and by fifties."
- \* Jesus crossed the sea in a boat.
- The multitudes went round the North side of the Lake.

\* Either

- (1) out of the boat, or;
- (2) descended from His place of retirement in the hills.

Order of Events from the different Evangelists.

- (1) Jesus taught and healed.
- (2) He asked Philip "Whence shall we buy bread that these may eat?"
- (3) Philip replied "Two hundred pennyworth of bread is not sufficient" (St. John vi. 7).
- (4) Our Lord continued teaching and healing.
- (5) At eventide the Apostles desired Him to send the multitude away,

came unto him, and said, The place is /desert, and the day is now far spent : 36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. 37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred <sup>2</sup>pennyworth of bread, and give them to eat? 38 And he saith unto them, How many <sup>1</sup>loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes. 39 And he commanded them that all should <sup>3</sup>sit down by <sup>4</sup>companies upon the <sup>5</sup>green grass. 40 And they sat down in <sup>6</sup>ranks, by <sup>7</sup>hundreds, and by fifties. 41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up broken pieces, twelve <sup>8</sup>basketfuls, and also of the fishes. 44 And they that ate the loaves were five thousand <sup>9</sup>men.

<sup>2</sup> See marginal note on Matt. 18. 28.    <sup>3</sup> Gr. recline.

<sup>9</sup> St. Mark makes no mention of the women. They and the children following oriental custom, would sit apart from the men.

This is the only miracle recorded by all four Evangelists.

St. John adds that they contemplated taking "*him by force to make him a king*" (St. John vi. 15).

### THE MIRACLES OF FEEDING THE FIVE THOUSAND AND THE FOUR THOUSAND COMPARED.

#### FIVE THOUSAND.

#### FOUR THOUSAND.

Place.	Bethsaida Juliae.	A desert place not distinctly specified
Numbers.	5,000 men, not including women and children.	4,000 men, not including women and children.
Food.	Five loaves and two fishes.	Seven loaves and a few little fishes.
Fragment.	Twelve baskets.	Seven baskets.
Basket.	Cophinot wicker baskets carried on the arm.	Spurides, large rope baskets. St. Paul was let down from the walls of Damascus in one of these baskets.

(6) He replies, "*Give ye them to eat,*" and they answer, "*Shall we go and buy two hundred pennyworth of bread, etc.*"

(8) He asks them "How many loaves have ye?"

(9) Andrew finds a lad with five loaves and two fishes.

<sup>1</sup> Desert = uninhabited.

<sup>2</sup> See parable of the Labourers in the Vineyard.

Denarius. 8<sup>1</sup>d. or 7<sup>1</sup>d. = the day's wage of a labourer (St. Matt. xx. 2).

<sup>3</sup> Barley Cakes (St. John vi. 9).

The food of the poor.

The cakes were very small.

<sup>4</sup> By "companies and companies." Lit. drinking parties.

<sup>5</sup> An indication of the time of the year—the spring—the season of the Passover.

<sup>6</sup> Lit. In beds (as of a garden) or groups.

<sup>7</sup> Two long rows of a hundred, a shorter one of fifty. The fourth side was open, and thus allowed the Apostles to carry the food to the sitting multitudes.

<sup>8</sup> The small wicker basket carried on the arm (*cophinot*). The Jews carried their food in them to avoid pollution.

**The Multitude.** Jews from Capernaum and other towns on the Western side of the Sea of Galilee, and crowds on their way to the Passover Feast. **Mainly Gentiles** from the cities on the Eastern side of the Sea of Galilee.

45 And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to <sup>1</sup>Bethsaida, while he himself sendeth the multitude away. 46 And after he had taken leave of them, he departed into the mountain to pray. 47 And when <sup>2</sup>even was come, the boat was in the midst of the sea, and he alone on the land. 48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and <sup>3</sup>he would have passed by them: 49 but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: 50 for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went

After the miracle the multitude said, "*This is of a truth that prophet which should come into the world*"—and they would have "*taken him by force to make him a King*" (St. John vi. 14-15).

To prevent this Jesus sends the disciples away by sea, and then dismisses the multitude.

<sup>1</sup> The Western Bethsaida the home of Peter Andrew and Philip (Intro. p. xxxix.).

They had rowed twenty-five or thirty furlongs (St. John vi. 19).

A sudden squall came down (see p. 23), and they could make no headway.

<sup>2</sup> Even—the Jews had two evenings—the first began at 3 p.m., the second at sundown.

St. Matthew mentions both—

"*When even was come*" (xi. 15), i.e. the first evening when the disciples desire Him to dismiss the multitude.

"*When even was come*" (xiv. 23), i.e. the second evening, when Jesus was on the mountain praying.

Jewish watches were three.

- (1) Sunset to 10 p.m.—the first.
- (2) 10 p.m. to 2 p.m.—the middle.
- (3) 2 a.m. to sunrise—morning.

Roman watches were four.

- (1) 6 p.m. to 9 p.m.—first or even.
- (2) 9 p.m. to 12 p.m.—second or midnight.
- (3) 12 p.m. to 3 a.m.—third or cock crowing.
- (4) 3 a.m. to 6 a.m.—fourth or morning (MACLEAN).

So Jesus came to them between 3 a.m. and 6 a.m.

<sup>3</sup> Not to leave them in their peril but to call forth their faith. So with the two disciples on the road to Emmaus, "*He made as though he would have gone further.*"

St. Mark omits the incident of St. Peter walking on the sea, which is recorded by St. Matthew alone (see Intro. p. viii.).

St. Mark records the immediate ceasing of the wind. St. John adds "*immediately the boat was at the land.*"

St. Mark alone records "*that they were sore amazed*" and that "*they considered not the miracle of the loaves.*" He may have learnt from St. Peter the mental state of the disciples.

up unto them into the boat; and the wind ceased: and they were <sup>sore</sup> amazed in themselves; 52 for they understood not concerning the loaves, but <sup>their heart was hardened</sup>.

53 And when they had <sup>crossed over</sup>, they came to the land unto <sup>Gennesaret</sup>, and moored to the shore. 54 And when they were come out of the boat, straightway *the people* knew him, 55 and ran round about that whole region, and began to carry about on their <sup>beds</sup> those that were sick, where they heard he was. 56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but <sup>the border of his garment</sup>: and as many as touched <sup>him</sup> were made whole.

<sup>Or, crossed over to the land, they came unto Gennesaret</sup>  
<sup>Or, it</sup>

### Discussion with the Pharisees on Tradition.

7 1 And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, 2 and had <sup>seen</sup> that some of his disciples ate their bread with <sup>defiled</sup>, that is, unwashen, hands. 3 For the Pharisees, and all the Jews, except they <sup>wash</sup> their hands <sup>diligently</sup>, eat not, holding the tradition of the elders: 4 and <sup>when they come from the marketplace</sup>, except they

<sup>Or, common.</sup> <sup>Or, up to the elbow.</sup> Gr. *with the fist*.

They may have secretly obtained admission into a social gathering.

<sup>Two kinds of washing.</sup>

(1) For cleanliness: when water was poured upon the hands.

(2) To remove ceremonial impurity, when the hands were plunged into water.

It is the latter that is meant. Complete immersion.

Tradition of the elders (Glossary).

<sup>Lit. "with the fist."</sup> Hence two interpretations (1) *diligently*, (2) *up to the elbow*.

<sup>Whenever.</sup>

<sup>The place of public resort.</sup>

<sup>They had not grasped the lesson of the miraculous Feeding of the Multitude, viz., that Jesus had power over all the forces of nature.</sup>

<sup>Their heart was hardened i.e. insensible to good impressions.</sup>

<sup>Gennesaret, see Intro. p. xii. From St. John we learn they landed at Capernaum.</sup>

<sup>Beds, pallets, mats or rugs, see p. 9.</sup>

<sup>see note p. 28. Chap. v. 27.</sup>

<sup>Jesus Walking on the Sea is a Miracle of instruction (see Intro. p. xxiv.).</sup>

<sup>Lesson (1) That in moments of danger Jesus was at hand to protect.</sup>

<sup>(2) That He came to them when "distressed in rowing," i.e. when doing their utmost.</sup>

<sup>Thus the miracle conveys the twofold lesson to all workers for Christ, viz., to rely upon the assistance of the Lord in all cases provided they are doing their part.</sup>

<sup>The Passover had taken place, (see miracle of Feeding the Five Thousand). During the Passover the Jewish and Galilean Pharisees had consulted, and now the Pharisees and Scribes come down again from Jerusalem to watch Him. It is a continuance of the plot already entered upon.</sup>

<sup>St. Mark explains the Jewish customs for his Gentile readers.</sup>

<sup>The Pharisees waited till they had caught the disciples in some act of ceremonial uncleanness.</sup>

<sup>8</sup>wash themselves, they eat not: and many other things there be, which they have received to hold, <sup>9</sup>washings of <sup>f</sup>cups and <sup>g</sup>pots, and <sup>h</sup>brassen vessels<sup>10</sup>.  
5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with <sup>e</sup>defiled hands?  
6 and he said unto them, <sup>j</sup>Well did Isaiah prophesy of you hypocrites, as it is written,

<sup>k</sup>This people honoureth me with their lips,

But their heart is far from me.

7 But in vain do they worship me, Teaching as *their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition of men.

9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.

10 For Moses <sup>l</sup>said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him <sup>1</sup>die the death: 11 but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is <sup>m</sup>Corban, that is to say, Given to God; 12 ye no longer suffer him to do aught for his father or his mother; 13 <sup>n</sup>making void the word of God by your tradition, which ye have delivered: and many such like things ye do. 14 <sup>o</sup>And he called to

<sup>8</sup> Gr. baptize. Some ancient authorities read *sprinkle themselves*. <sup>9</sup> Gr. baptizings. <sup>10</sup> Many ancient authorities add *and couches*. <sup>1</sup> Or, surely die

<sup>f</sup> Cups, any drinking vessels.

<sup>g</sup> Pots, word is *xestes*, a contraction for *sestarius*, a Roman measure. One of Mark's Latinisms (Intro. p. xi.).

<sup>h</sup> Brassen vessels, i.e. copper. Large cooking vessels still common in Syria.

<sup>j</sup> Well=perfectly, i.e. a description true to life.

<sup>k</sup> Isaiah xxix. 13. It is not an exact quotation.

The Pharisees did not insist on cleanliness on sanitary or social grounds, but to avoid ceremonial pollution.

They shrank not from dirt but from defilement.

At the market they might have come in contact with a heathen or a publican.

The cup might have been last used by a heathen.

Hence the need of purification.

They were shocked to see the disciples of Him who claimed to be a Teacher or Rabbi so indifferent to this ceremonial defilement.

<sup>l</sup> A combination of Ex. xx 12 and xxi. 17.

<sup>m</sup> Corban=dedicated to God. A word peculiar to St. Mark, see Intro. p. xi. and Glossary. If a Jew called any of his property "Corban" it was dedicated to use in the temple, for providing the means of sacrifice and from henceforth was inviolable. If a man dedicated his property in this manner he was excused from using that

portion so dedicated even from maintaining a destitute father or mother, and yet was not obliged really to devote the money to the service of God of the Temple. These words are not in the original nor are they found in St. Matthew.

<sup>n</sup> Annulling, repealing, or cancelling.

<sup>o</sup> Jesus turns to the people and lays down the general principles which should rule all such cases as those brought forward by the Pharisees

him the multitude again, and said unto them, Hear me all of you, and understand: 15 there is nothing from without the man, that going into him can defile him: <sup>p</sup>but the things which proceed out of the man are those that defile the man. <sup>2 q</sup> 17 And when he was entered into the house from the multitude, his disciples asked of him the parable. 18 And he saith unto them, 'Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; 19 because it goeth not into his heart, but into his belly, and goeth out into the <sup>s</sup>draught? *This he said, making all meats clean.* 20 And he said, That which proceedeth out of the man, that defileth the man. 21 For from within, out of the heart of men, <sup>3</sup>evil thoughts proceed, fornications, 22 thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: 23 all these evil things proceed from within, and defile the man.

<sup>1</sup> Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.* <sup>2</sup> Gr. *thoughts that are evil.*

<sup>p</sup> An enunciation of a great moral truth. The fundamental source of all impurity is from within, i.e. in one's self.

<sup>q</sup> From St. Matthew we gather the Pharisees were offended. This removal of ceremonial impurity was a stumbling-block to them.

<sup>r</sup> It was St. Peter who asked the question (St. Matt. xv. 15).

<sup>s</sup> The drain or sewer. John made the temple of Baal <sup>a</sup> "draught house" (2 Kings x. 27).

It is not meant that the draught cleanses the meat from what is not suitable for nourishment, but that the words of Jesus from henceforth made all meats clean. There were many meats besides swine's flesh forbidden to Jews as being

ceremonially unclean. See the Vision of St. Peter on the house top at Joppa, "I have never eaten anything that is common and unclean" (Acts x. 11-16).

**Heart**, the source or root of all sin.

**Thirteen forms of evil.** The first seven in the plural number are *predominant actions* the latter six in the singular, *dispositions* (MACLEAR).

**Covetousness**, more than the love of money.

**Wickednesses**, knaveries, rascalities—the active working of evil.

**Lasciviousness**, wantonness (Rom. xiii. 13, 2 Pet. ii. 18).

**An evil eye.** A jealous man was supposed to be able by a look to do evil to his neighbour. Hence "evil eye" means envy, an envious look. It denotes concealed enmity. The "evil eye" of the witch is a superstition not entirely extinct in England even now.

**Blasphemy**—open enmity.

**Pride**, the sin of the Pharisees, who comparing themselves with others, lifted themselves up in a fanciful and boastful righteousness.

**Foolishness**, i.e. absence of all fear of God. "Foolishness is placed last because it is that which renders all the rest incurable" (BENGAL).

### The Syrophœnician Women.

24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the devil out of her daughter. 27 And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And she went away unto her house, and found the child laid upon the bed, and the devil gone out.

<sup>a</sup> Some ancient authorities omit *and Sidon*.

<sup>b</sup> Or, *Gentile* <sup>c</sup> Gr. *demon*. <sup>d</sup> Or, *loaf*

Matthew says "Canaanite." She was of the race doomed to destruction (see the Book of Joshua).

Two sections of Phœnicians.

(1) Living in Syria—Syrophœnicians.

(2) Living in Libya in Africa, Libyphœnicians, i.e. Carthaginians.

<sup>e</sup> Children = Jews.

<sup>f</sup> Dogs = Gentiles. The word here is a diminutive—"little dogs," and may mean not the wild dogs of Eastern towns, but the smaller domestic animals attached to households.

<sup>g</sup> Crumbs—the pieces of bread on which the guests wiped their hands and which they then threw to the dogs.

An example of a miracle (1) wrought at a distance, (2) triumph over hindrances, (3) the reward of faith.

St. Mark alone gives "*Let the children first be filled*." The woman seizes upon the gleam of hope.

The miracle from the combined accounts of St. Matthew (xv. 21-28), and St. Mark.

(1) The woman accosted Jesus with the cry, "*Have mercy on me, O Lord, thou son of David*" (St. Matt. xv. 22). (It would seem that Jesus and His disciples were walking).

(2) Jesus "*answered her not a word*" (St. Matt. xv. 23).

(3) The disciples suggest that He should cure the daughter and "*Send her away; for she crieth after us*" (St. Matt. xv. 23).

(4) Jesus refuses, saying, "*I was not sent but unto the lost sheep of the house of Israel*" (St. Matt. xv. 24).

(5) She follows Him apparently into the house with the request, "*Lord, help me*" (St. Matt. xv. 25).

The enmity of the Pharisees of Galilee rendered it unsafe for our Lord to remain there. Herod Antipas was also seeking after Him, so our Lord journeys North-west to Phœnicia. Later on we find Him in the extreme North at Cæsarea Philippi in the dominions of Herod Philip the Tetrarch. Between the two journeys he visited Decapolis and Magdala. Tyre and Sidon (see Intro. p. xliii.).

Borders—into the neighbourhood of.

The Gospels are prophetic of the future approach of the Gospel to the Gentiles.

Jesus did not actually visit Tyre and Sidon, but was on the borders of Phœnicia in the tribe of Asher.

Elijah took refuge with a widow at Zarephath in the same country (1 Kings xvii. 10-24).

<sup>a</sup> He desired retirement and repose.

<sup>b</sup> The fame of His miracles had reached the district. (See St. Mark iii. 8).

<sup>c</sup> Greek = Gentile or heathen; describes the woman's religion.

<sup>d</sup> Syrophœnician describes her nationality. St.

Mark.

(6) Jesus again refuses, with the reproach that the Gentiles are as dogs.

(7) The woman turns the reply—persists and obtains her request.

(8) St. Matthew records "*O woman, great is thy faith: be it unto thee even as thou wilt.*" St. Mark says, "*For this saying go thy way.*"

**Dogs.** The wild street dogs of the East, regarded as unclean animals, and only useful as scavengers in clearing away refuse and offal. So the dogs ate Jezebel in the streets of Jezreel (2 Kings ix. 33-36). This fate is also threatened to the descendants of Jeroboam (1 Kings xlv. 11), of Baasha (1 Kings xvi. 4), to Ahab and to Jezebel and to their descendants (1 Kings xxi. 19-23).

The terms dog, dead dog, dog's head were used as terms of reproach.

Goliath addressed David, "*Am I a dog that thou comest to me with staves?*" (1 Sam. xvii. 43).

David describes himself in terms of humility to Saul when hunted by that monarch,

"*After whom is the King of Israel come out? After whom dost thou pursue? After a dead dog, after a flea*" (1 Sam. xxiv. 14).

Abner to Ishbosheth, "*Am I a dog's head?*" (2 Sam. ix. 8).

Mephibosheth describes himself to David in humility, "*What is thy servant that thou shouldest look upon such a dead dog as I am?*" (2 Sam. xvi. 9).

Abishai, when Shimei cursed David, "*Why should this dead dog curse my lord the king?*" (2 Sam. xvi. 9).

Hazael to Elisha when Elisha prophesied he would put Benhadad to death and ascend the throne of Syria, "*But what is thy servant, which is but a dog, that he should do this great thing?*" (2 Kings viii. 13).

So in the Revelation, "*For without are the dogs, and the sorcerers.*" (Rev. xxi. 15)

## The Deaf and Dumb Man Cured.

31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32 And "they bring unto him one that was deaf, and <sup>b</sup>had an impediment in his speech; and they beseech him to lay his hand upon him. 33 And he <sup>c</sup>took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and <sup>d</sup>looking up to heaven, he <sup>e</sup>sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain. 36 And he charged <sup>f</sup>them that they should tell no man: but the more he charged them, so much the more

also <sup>g</sup>sighed deeply in the spirit when the Pharisees asked for a sign from heaven (St. Mark viii. 12).

St. Mark preserves the actual words of Jesus in the original Aramaic (Intro. p. xv.).

<sup>f</sup> The friends of the man.

The charge is given.

(1) Because Jesus needed retirement.

(2) To avoid popular excitement which might lead to insurrection through the eagerness of the multitude to make Him King.

(3) His Kingdom was not of this world.

Decapolis (Intro. p. xl.), the region was full of foreigners; heathens.

<sup>a</sup> A miracle peculiar to St. Mark. The precise locality is not given, but probably it was near the Eastern shore of the Sea of Galilee.

<sup>c</sup> He was brought by his friends: (so the paralytic St. Mark ii. 3-5); so the blind man at Bethsaida. St. Mark viii. 22-26).

<sup>d</sup> Not dumb, but that he could not utter intelligible sounds.

<sup>e</sup> Took him aside—why?

(1) To avoid ostentation.

(2) To prevent publicity.

(3) To secure that the man should be the recipient of more deep and lasting impressions.

The actions of Jesus are symbolical.

<sup>f</sup> In prayer.

<sup>g</sup> Sighed (1) in compassion for the man, (2) in prayer for the sufferer. Jesus

a great deal they published it. 37 And they were <sup>a</sup>beyond measure astonished, saying, He hath done all things well : he maketh even the deaf to hear, and the dumb to speak.

The miracle is distinguished—

- (1) That friends brought the man to Jesus.
- (2) That the cure was progressive or gradual, effected by a succession of acts
- (3) That it was performed by visible signs (see Intro. p. xxiii. on miracles).

The stages are—

- (1) The man was taken aside from the multitude.
- (2) Jesus put His fingers into his ears—to *heal the deafness*.
- (3) Touched his tongue with His saliva—to *heal the dumbness*.
- (4) Looked up to heaven and sighed.
- (5) Uttered the word of command Ephphatha, "*be opened*" and the man spake plain.

Looked up to Heaven. Expressive of prayer and an acknowledgment of oneness with the Father (MACLEAR).

- It occurs (1) In the miracle of Feeding the Five Thousand when in the act of blessing the loaves, Jesus, "*looking up to heaven, he blessed*" (St Mark vi. 41).  
 (2) At the healing of the deaf and dumb, "*and looking up to heaven, he sighed*" (St. Mark vii. 34).  
 (3) At the raising of Lazarus. "*Jesus lifted up his eyes, and said, Father, I thank thee, etc.*" (St. John xi. 41).  
 (4) At the Last Supper, in His Prayer to the Father, Jesus, "*lifting up his eyes to heaven, he said, Father, the hour is come, etc.*" (St. John xvii. 1.)

### Feeding of the Four Thousand.

8 1 In those days, when there was again a great <sup>a</sup>multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : 3 and if I send them away fasting to their home, they will faint in the way ; and <sup>b</sup>some of them are come from far. 4 And his disciples answered him, Whence shall one be able to fill these men with <sup>c</sup>bread here in a desert place ? 5 And he asked them, How many loaves have ye ? And they said, Seven. 6 And he commandeth the multitude to sit down on the ground : and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them ; and they set them before

<sup>a</sup> Gr. loaves.

<sup>a</sup> Beyond measure, an expression occurring nowhere else in the New Testament. It expresses the boundlessness of the astonishment of the people.

Probably on the eastern side of the lake, near Bethsaida Julias, close to the scene of Feeding the Five Thousand.

<sup>a</sup> The multitudes were drawn in consequence of the Cure of the Deaf and Dumb. They were probably the inhabitants of the district and, if so, mostly Gentiles. So there would be little fear of their desiring to make Him king. The multitudes who were fed in the previous miracle were Jews on their way to the Passover at Jerusalem (see p. 33).

<sup>b</sup> Spoken by Jesus—one of the reasons why He felt compassion.

The Apostles seem to have forgotten the previous miracle. The Evangelist does not conceal their shortcomings. Possibly, they may have imagined that our Lord would not perform a similar miracle for Gentiles.

For the difference between this and the previous miracle see p. 35.

the multitude. 7 And they had a few small fishes : and having blessed them, he commanded to set these also before them. 8 And they did eat, and were filled : and they took up, of broken pieces that remained over, seven baskets. 9 And they were about four thousand : and he sent them away.

Not the small wicker baskets (*cophinoi*) of the previous miracle, but large rope baskets (*spurides*), sufficiently large even to hold a man. It was in such a basket that St. Paul was let down from the walls of Damascus. (Acts ix, 25).

### The Pharisees seek a sign from Heaven.

10 And straightway he entered into the boat with his disciples, and came into the parts of <sup>a</sup>Dalmanutha.

11 And the <sup>b</sup>Pharisees <sup>c</sup>came forth, and began to question with him, <sup>d</sup>seeking of him <sup>e</sup>a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, <sup>f</sup>There shall no sign be given unto this generation. 13 And he left them, and again entering into the boat <sup>g</sup>departed to the other side.

<sup>a</sup> See Intro, p. xi. Mentioned nowhere else. St. Matthew mentions "Magdala." Clearly either Magdala or Dalmanutha are different names for the same spot or are very close together.

<sup>b</sup> St. Matthew mentions Sadducees as well, probably they were the Herodian Sadducees. This is the commencement of the final plot.

<sup>c</sup> Came forth, i.e. out of Capernaum their headquarters to meet Him at Dalmanutha.

<sup>d</sup> They desire literally some portent in the sky. The miracles of healing did not satisfy them—these they ascribed to evil agency or magic. They demanded heavenly confirmation of His mission.

<sup>e</sup> Examples are :

Moses — Manna from heaven

Joshua—stayed the sun and the moon.

Samuel — called forth thunder and hail.

Elijah — fire and rain came at his word.

Isaiah — caused the sun to go back on the dial of Ahaz.

<sup>f</sup> St. Matt. adds "but the sign of Jonah the prophet."

<sup>g</sup> The departure (v. 13) may have been hurried.

<sup>a</sup> St. Matthew adds "of the Sadducees."

<sup>i</sup> They take the command literally, imagining that they were not to buy

14 And they forgot to take bread ; and they had not in the boat with them more than one loaf. 15 And he charged them, saying, Take heed, beware of <sup>h</sup>the leaven of the Pharisees and the leaven of Herod. 16 <sup>i</sup>And they reasoned one with another, <sup>j</sup>saying, <sup>k</sup>We have no bread. 17 And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart <sup>k</sup>hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the

<sup>1</sup> Some ancient authorities read *because they had no bread*.

<sup>2</sup> Or, It is because we have no bread.

leaven from the Pharisees or Herodians, i.e. to treat them as the Pharisees would treat Samaritans or Gentiles.

<sup>3</sup> Not callousness, simply want of intelligence or understanding.

five loaves among the five thousand, how many <sup>3</sup>baskets full of broken pieces took ye up? They say unto him, Twelve. 20 And when the seven among the four thousand, how many <sup>3</sup>basketfuls of broken pieces took ye up? And they say unto him, Seven. 21 And he said unto them, Do ye not yet understand?

Leaven or yeast, which permeates the dough and alters its character. Used metaphorically to describe that which permeates and determines the character of the teaching, viz. "the principles" of their teaching.

With the exception of the Parable of the Leaven, leaven is used as a *symbol of evil*. It was ordered to be put away during the Passover Feast as symbolical of the removal of evil.

Baskets, the words are distinct.

V. 19. Cophinot, the wicker baskets of the miracle of the 5,000.

V. 20. Spurlides, the rope baskets of the miracle of the 4,000.

V. 11. Sign from heaven. Asked for on four occasions.

(1) After the first cleansing of the Temple mentioned by St. John.

"What sign shewest thou unto us, seeing that thou doest these things?" (St. John ii. 18).

Reply—"Destroy this temple, and in three days I will raise it up."

(2) Discourse at Capernaum after the miracle of feeding the Five Thousand

"What then doest thou for a sign, that we may see, and believe thee? What workest thou?" (St. John vi. 30).

Reply—The Discourse on the Bread of Life (St. John vi.).

(3) After the casting out the dumb devil (St. Luke xi. 16). See also St. Matt. xii. 36, which is evidently the same occasion.

"Others, tempting him, sought of him a sign from heaven" (St. Luke xi. 16)

"Master, we would see a sign from thee" (St. Matt. xii. 38).

Reply—"There shall no sign be given to it but the sign of Jonah the prophet" (St. Matt. xii. 39).

(4) At Dalmanutha, or Magdala, after the miracle of feeding the Four Thousand (St. Mark viii. 11; St. Matt. xvi. 1).

The Pharisees "question with him, seeking of him a sign from heaven, tempting him" (St. Mark viii. 11).

Reply—"There shall no sign be given unto this generation" (St. Mark viii. 12)

St. Matthew adds: "But the sign of Jonah the prophet" (St. Matt. xvi. 4).

The last demand is the only one recorded by St. Mark.

It was a demand that He, as the Messiah, should perform a great convincing miracle. It was a temptation similar to that, "All this power will I give thee," &c., in the temptation in the wilderness; and also that on the cross, "Let him now come down from the cross and we will believe on him" (St. Matt. xxvii. 42).

The refusal resulted in the final rejection of Him by the leaders of the Jews (St. Matt. xvi. 4).

### Healing the Blind Man of Bethsaida.

22 And they come unto <sup>a</sup>Bethsaida. And they bring to him a blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? 24 And

<sup>a</sup> Basket in ver. 19 and 20 represents different Greek words.

Leaven of:

Pharisees = *hypocrisy*.

"It killed all that is spiritual in religion by reducing everything to a matter of dry proof and dead authority."

(LATHAM).

Herodians = *worldliness*

Sadducees = *unbelief*.

Peculiar to St. Mark.

<sup>a</sup> Bethsaida Julias (Intro. p. xxxix.).

The same three points as in the miracle of healing the Deaf and Dumb can be noticed.

(1) It was performed apart—"out of the village."

(2) It was progressive, i.e. in stages.

(3) It was performed by means of outward signs.

he looked up, and said, I see men ; for I behold *them* as trees, walking. 25 Then again he laid his hands upon his eyes ; and he looked stedfastly, and was restored, and saw all things clearly. 26 And he sent him away to his home, saying, Do not even enter into the village.

hands on his eyes and made him look up.

V. 24. The man had not been born blind. He saw men, i.e. recognized them as men—but to his imperfect blurred vision, they seemed as trees—but walking. The man knew what men and trees were, so evidently he had once possessed sight.

His Home = The man did not live at Bethsaida. He was sent home with a command not to enter into the village, nor to tell any one either in the village or on his way.

The details of the miracle are interesting.

- (1) Jesus took the man by the hand.
- (2) Led him out of the town.
- (3) Put moisture on his eyes.
- (4) Put His hands on him.
- (5) Questioned him.
- (6) Again put His

### The Confession of St. Peter at Cæsarea Philippi.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi : and in the way he asked his disciples, saying unto them, Who do men say that I am ? 28 And they told him, saying, John the Baptist : and others, <sup>b</sup>Elijah ; but others, <sup>c</sup>One of the prophets. 29 And he asked them, But who say ye that I am ? Peter answereth and saith unto him, Thou art <sup>d</sup>the Christ. 30 And he charged them that they should tell no man of him. 31 <sup>e</sup>And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spake the saying <sup>f</sup>openly. <sup>g</sup>And Peter took him,

<sup>a</sup> See Intro., p. xl. The most northerly point visited by our Lord.

Jesus seeks the solitude of the North. The rules of the Jews had rejected Him. The people had not received Him as the Messiah. How far had His disciples comprehended His nature and His Mission ? This He had to test.

The different opinions held of Jesus were that He was—

- (1) John the Baptist risen from the dead, as held by Antipas.
- (2) Elijah, in accordance with Mal. iv. 5.
- (3) One of the prophets.

<sup>b</sup> St Matthew adds Jeremiah

<sup>c</sup> St. Luke says " *one of the old prophets risen again.*" Note. None regarded Him as the Messiah.

<sup>d</sup> The Christ — the Messiah—the Anointed One.

St. Matt., " *Thou art the Christ, the son of the living God.*"

St. Luke, " *The Christ of God.*"

St. Peter as spokesman gives our Lord assurance of the faith of His followers.

St. Mark omits the blessing pronounced on St. Peter.

<sup>e</sup> The first open prediction of His sufferings. It follows naturally upon the confession of St. Peter. Now that they acknowledged Him as the Christ, they had to learn that He was a "suffering," not a "conquering," Messiah. They did not understand till the day of Pentecost, for on the way to Bethany, ere the Ascension, they ask, " *Dost thou at this time restore the kingdom to Israel ?*" (Acts i. 6).

<sup>f</sup> Openly — plainly, without reserve.

<sup>g</sup> St. Peter either took hold of our Lord or drew Him aside. The idea of a suffering Messiah was utterly opposed to the expectations of the Twelve. Peter, formerly impetuously right, is now as impetuously wrong.

and began to rebuke him. 33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, <sup>h</sup>Satan: for thou <sup>j</sup>mindest not the things of God, but the things of men. 34 And he called unto him the

*stumblingblock unto me,*" suggesting My greatest temptation.

<sup>h</sup> Satan, i.e. adversary. The same word as to the tempter in the wilderness, and rightly applied to St. Peter, for the temptation is the same, viz., the crown without the cross  
<sup>j</sup> Mindest, i.e. art thinking of (Glossary). St. Matthew adds "thou art a

#### PREDICTIONS OF OUR LORD'S PASSION AS GIVEN BY ST. MARK.

1. After St. Peter's confession at Caesarea Philippi. "*The Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again*" (viii. 31).
2. On the Descent from the Mount of Transfiguration. "*How is it written of the Son of man, that he should suffer many things and be set at nought?*" (ix. 12).
3. In passing through Galilee. "*The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again*" (ix. 31).
4. As they were in the way going up to Jerusalem. "*Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again*" (x. 33, 34).

There were many obscure intimations previous to the open plain statements as above.

- (1) John the Baptist pointed Him out as "*The Lamb of God, which taketh away the sin of the world!*" (St. John i. 29).
- (2) At His First Passover. "*Destroy this temple, (i.e. of His body) and in three days I will raise it up*" (St. John ii. 19).
- (3) To Nicodemus. "*As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up*" (St. John iii. 14). An allusion to His Crucifixion.
- (4) At the feast given by Levi. "*The days will come, when the bridegroom shall be taken away*" (St. Mark ii. 20).
- (5) In the discourse at Capernaum on the Bread of Life. "*The bread that I will give is my flesh, for the life of the world*" (St. John vi. 51).

<sup>k</sup>multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his <sup>l</sup>cross, and follow me. 35 For whosoever would save his <sup>l</sup>life shall lose it; and whosoever shall lose his <sup>l</sup>life for my sake and the <sup>m</sup>gospel's shall save it. 36 For what doth it profit a man, to gain the whole world, and forfeit his <sup>n</sup>life? 37 For what should a man give <sup>o</sup>in exchange for his <sup>l</sup>life? 38 For whosoever shall be ashamed of

<sup>k</sup> For crowds had followed Him to the far North.

<sup>l</sup> The first mention of the death He was to die.

The Romans compelled a criminal to carry his cross to the place of execution.

<sup>m</sup> The gospel's—peculiar to St. Mark. Our Lord here identifies Himself with "the good news from God."

<sup>n</sup> To be bent on saving the soul in its relation to the body is to lose it in relation to the higher life of the spirit; to be content to part with it in its lower aspect is to gain

<sup>o</sup> Or, *soul*

it back again in the higher" (PLUMTREE).

<sup>p</sup> The same word as that translated life in v. 35. It means the "spiritual life" not to be sacrificed for all that is in the world.

<sup>q</sup> In exchange = as a ransom, i.e. to purchase it back. Having paid away the soul as the price with which to purchase the world, what has he left wherewith to buy his soul back again?

me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

Unfaithfulness to their Lord is well described as "*adulterous*."

Isaiah and Jeremiah describe God as the husband of His people.

"*For thy Maker is thine husband*" (Isaiah liv. 5).

"*Although I was an husband unto them, saith the LORD*" (Jeremiah xxxi. 32).

V. 35. Spoken four times by our Lord.

(1) Here after St. Peter's confession at Cæsarea Philippi (St. Matt. vi. 25; St. Mark viii. 35; St. Luke ix. 25).

(2) Part of His charge to the Twelve when He sent them out to preach (St. Matt. x. 39)

(3) In Peræa, in His reply to the question of the Pharisees, "*When the kingdom of God cometh*" (St. Luke xvii. 20).

(4) In the Temple, forming part of His prediction of His death after the Greeks sought to see Him (St. John xii. 25).

"Which prevents open acknowledgment of belief in Christ as the crucified Saviour" (SPEAKER'S COMMENTARY).

Adulterous as estranged from Jesus. Christ is the Bridegroom — the Church is the Bride.

## The Transfiguration.

9 And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was <sup>a</sup>transfigured before them: 3 and his garments became <sup>b</sup>glistering, exceeding white; so as no <sup>c</sup>fuller on earth can whiten them. 4 And there

Three interpretations usually given—

(1) The Transfiguration, a manifestation of the glory of Christ's kingdom — witnessed by the three chosen disciples.

(2) The Day of Pentecost, the foundation of the Church i.e. the kingdom of God, witnessed by all save Judas.

(3) The Destruction of Jerusalem, typical of the future advent of Christ, connected with it in our Lord's discourse on the Mount of Olives

(xiii.), witnessed at least by St. John and perhaps by Philip.

All these are occasions which may be interpreted as "*the coming of the kingdom of God with power*."

St. Luke says "*about an eight days after*." St. Luke's is an inclusive reckoning.

Mount Hermon, or one of the many mountains to the north of Palestine. Hermon is lofty, and near to Cæsarea Philippi. Mount Tabor is the traditional scene of the Transfiguration, but Tabor at the time was crowned by a fortress, which was occupied by a garrison. And Tabor is in Galilee and thus cannot satisfy (v. 30), "*And they went forth from thence, and passed through Galilee*." Peculiar to St. Mark.

(1) "*So as no fuller on earth can whiten them*."

(2) The sudden vanishing of Moses and Elijah, v. 8.

(3) The inquiring look around of the disciples, v. 8.

(4) Their questioning, "*What the rising again from the dead should mean*" (v. 10).

• Changed in form.

• *Glistering, exceeding white*. "*White as the light*" (St. Matt.). "*Glistering*" (St. Luke).

• One whose trade is to cleanse linen garments, and restore them to their original whiteness.

appeared unto them <sup>d</sup>Elijah with Moses: and they were talking with Jesus. 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three <sup>1</sup>tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he <sup>f</sup>wist not what to answer; for they became sore afraid. 7 And there came a <sup>e</sup>cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. 8 And suddenly looking round about, they saw no one any more, save Jesus <sup>h</sup>only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, <sup>i</sup>save when the Son of man should have risen again from the dead. 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean. 11 And they asked him, saying, <sup>2</sup>The scribes say that Elijah must <sup>k</sup>first come. 12 And he said unto them, Elijah indeed cometh first, and <sup>l</sup>restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? 13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they <sup>m</sup>listed, even as it is written of him.

<sup>1</sup> Or, *booths*

<sup>2</sup> Or, How is it that the scribes say . . . come?

### Healing the Lunatic Child.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. 15 And straightway all the multitude, when they saw him,

<sup>d</sup> Moses the great lawgiver. Elijah the great prophet. Representatives of the law and the Prophets.

St. Luke gives the subject, "*His decease which he was about to accomplish at Jerusalem*" (ix. 31).

<sup>e</sup> Tabernacles, huts or booths made of branches as at the Feast of Tabernacles.

<sup>f</sup> Wist = knew (Glossary).

<sup>g</sup> The Shechinah.

(See note page 2).

<sup>h</sup> Moses and Elijah pass away and leave Jesus the Representative of the Gospel.

The teaching of the Law and the Prophets is superseded by the revelation of the Incarnate Word.

The Law and the Prophets find their fulfilment in Jesus.

<sup>i</sup> Because they only understood a small part of what the Transfiguration taught. They would fully know it after the Resurrection of Jesus.

Rising, etc., i.e. the Resurrection of Jesus. This puzzled them. It must take place in their own lifetime, for then they would be free to speak of the Transfiguration.

They could not connect the two thoughts of Messiah and death (v. 11).

<sup>k</sup> i.e. before the Messiah (Mal. iv. 5). The Pharisees may have raised as an objection against the Messiahship of Jesus that Elijah had not appeared.

<sup>l</sup> Restoreth, etc. — "*The heart of the fathers,*" etc., (see Mal. iv. 5).

<sup>m</sup> Listed = pleased, as they wished. They had put John the Baptist to death St. Matt. adds that they "*understood that he spake unto them of John the Baptist*" (xvii. 13).

From St. Luke we learn that the miracle occurred "*on the next day.*"

Thus the Transfiguration took place at night.

Remarkable as a miracle attempted by the disciples without success.

<sup>1</sup>were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with <sup>b</sup>them? 17 And one of the multitude answered him, <sup>3</sup>Master, I brought unto thee my <sup>c</sup>son, which hath a dumb spirit; 18 and wheresoever it taketh him, it <sup>4</sup>dasheth him down: and he foameth, and grindeth his teeth, and <sup>d</sup>pineth away: and I spake to thy disciples that they should cast it out; and they were not able. 19 And he answereth them and saith, O <sup>e</sup>faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit <sup>5</sup>tare him grievously; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child. 22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. 23 And Jesus said unto him, *If thou canst!* All things are possible to him that believeth. 24 Straightway the father of the child cried out, and said<sup>6</sup>, I believe; help thou mine unbelief. 25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. 26 And having cried out,

Reason of failure was "want of faith."

Their spiritual life might have been weakened by the absence of Jesus, or by desire for personal display in the cure. They may have been desirous to exhibit their powers in pride before the scribes.

\* Our Lord's face may have retained traces of the glory of the Transfiguration as Moses (Ex. xxxiv. 30). The scribes saluted Him in deference.

<sup>b</sup> Them — the disciples.

All three Evangelists record the miracle as following after the Transfiguration.

<sup>c</sup> His only son—St. Luke.

This description is peculiar to St. Mark.

Peculiar to St. Mark are

(1) The amazement of the crowd at the appearance of Jesus (v. 14).

(2) The intention of the father to have brought the boy to Jesus but had only found the disciples (v. 14).

(3) That the boy was dumb (v. 17).

(4) The description of his sufferings (v. 18).

(5) The faith of the father (v. 23, 24).

(6) The people running together (v. 25).

(7) The words of Jesus, "Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him." (v. 25).

(8) The boy was left "as one dead," etc. (v. 26).

(9) Jesus took him by the hand (v. 27).

<sup>d</sup> Pineth away denotes *drying up or wasting away*.

<sup>e</sup> Faithless (1) The disciples whose want of faith prevented them from

<sup>3</sup> Or, *Teacher*    <sup>4</sup> Or, *rendeth him*    <sup>5</sup> Or *convulsed*

<sup>6</sup> Many ancient authorities add *with tears*.

performing the miracle.

(2) The multitudes on whom His miracles had no effect in changing their heart.

*The Father had believed the cure to be dependent upon our Lord's power. Jesus rebukes this idea. Why say to me "If thou canst?" The question is not what I can do, but how strong is thy faith. "All things are possible to him that believeth."*

and <sup>5</sup>torn him much, he came out : and *the child* became as one dead ; insomuch that the more part said, He is dead. 27 But Jesus took him by the hand, and raised him up ; and he arose. 28 And when he was come into the house, his disciples asked him privately, <sup>7</sup>saying, <sup>9</sup>We could not cast it out. 29 And he said unto them, This kind can come out by nothing, save by prayer<sup>8</sup>.

<sup>5</sup> Or, *convulsed*    <sup>7</sup> Or, How is it that we could not cast it out ?    <sup>9</sup> Many ancient authorities add *and fasting*.

<sup>9</sup> Our Lord had given them "*power over unclean spirits*" (vi. 7) and they had "*cast out many devils*" (vi. 13). They desire to know how it was that they had failed in this instance.

This kind of evil spirit can be cast out only by prayer.

### Third Prediction of His Passion.

30 And they went forth from <sup>a</sup>thence, and passed through <sup>b</sup>Galilee ; and <sup>c</sup>he would not that any man should know it. 31 <sup>d</sup>For he taught his disciples, and said unto them, <sup>e</sup>The Son of man is delivered up into the hands of men, and they shall kill him ; and when he is killed, after three days he shall rise again. 32 But <sup>f</sup>they understood not the saying, and were <sup>g</sup>afraid to ask him.

<sup>g</sup> They may have thought our Lord was speaking in a parable and were afraid to ask lest they should learn the truth.

- <sup>a</sup> From the North.
- <sup>b</sup> The last visit to Gallilee.
- <sup>c</sup> He desires to be alone with His disciples to teach them.
- <sup>d</sup> For, i.e. the reason why. He would be with the disciples alone.
- <sup>e</sup> The constant subject now is His approaching sufferings, death and Resurrection.
- <sup>f</sup> Their preconception prevents their grasping the truth. They cannot conceive their Master as a suffering Messiah.

### True greatness in the Kingdom of God.

33 And they came to <sup>a</sup>Capernaum : and when he was in the house he asked them, What were ye reasoning in the way ? 34 But they held their peace : for they had disputed one with another in the way, <sup>b</sup>who was the <sup>1</sup>greatest. 35 And he sat down, and called the twelve ; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. 36 And he took a little child, and set him in

- <sup>a</sup> Intro. p. xxxix. At this visit occurred the incident of the tribute money (St. Matt. xvii. 24-27).
  - <sup>b</sup> Who was greatest in the Messianic Kingdom. The dispute was renewed at the Last Supper.
- On their journey.  
Two lessons.

- (1) *Humility* not *ambition* is the measure of true greatness in Christ's Kingdom.
- (2) "*To serve*" not "*to rule*," is the characteristic of His subjects.

<sup>1</sup> Gr. *greater*.

the midst of them : and taking him in his arms, he said unto them, 37 Whosoever shall receive one of such little children in my name, receiveth me : and whosoever receiveth me, receiveth not me, but him that sent me.

(5) He takes him in His arms.

(6) He speaks to the twelve.

Maclear points out the graphic touches in the Narrative.

(1) Jesus sits down.

(2) He calls the Twelve

(3) He takes a little child.

(4) He places him in the midst.

### The Question of John.

38 John said unto him, <sup>2</sup>Master, we saw one casting out <sup>3</sup>devils in <sup>a</sup>thy name: and we forbade him, because he followed not <sup>b</sup>us. 39 But Jesus said, Forbid him not : for there is no man which shall do a <sup>4</sup>mighty work in my name, and be able quickly to speak evil of me. 40 For he that is not against us is for us. 41 For whosoever shall give you a cup of water to drink, <sup>5</sup>because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. 42 And whosoever shall cause one of these <sup>c</sup>little ones that believe <sup>6</sup>on me to stumble, it were better for him if <sup>7</sup>a great millstone were hanged about his neck, and he were cast into the sea. 43 And if thy <sup>e</sup>hand cause thee to stumble, <sup>f</sup>cut it off : it is good for thee to enter into life maimed, rather than having thy two hands to go into <sup>8</sup>hell, into the unquenchable fire.<sup>9</sup> 45 And if thy foot cause thee to stumble, cut

<sup>2</sup> Or, Teacher. <sup>3</sup> Gr. demons. <sup>4</sup> Gr. power. <sup>5</sup> Gr. in name that ye are. <sup>6</sup> Many ancient authorities omit on me. <sup>7</sup> Gr. a millstone turned by an ass. <sup>8</sup> Gr. Gehenna. <sup>9</sup> Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

punishment by fire originated in the human sacrifices by fire to Molech in the Valley of Hinnom.

The Valley was defiled by Josiah, who burnt human bones there (2 Kings xxiii. 10-14). From that time it was used to burn the refuse of the city, and fires were always kept burning there.

\* Thy name—Probably our Lord's words, Verse 37, recalled the circumstance to John's mind.

\* Us. Note John does not say the man did not follow Jesus. The man was a disciple, but was not one who joined the band in attendance on Jesus.

For a similar circumstance see the rebuke of Moses to Joshua (Numb. xi. 28-29).

\* Little ones, disciples of little or weak faith. A strong warning against leading others astray by our example.

\* A large millstone turned by an ass, not the handstone worked by women. It was a Grecian and Roman punishment for parricide.

\* The members mentioned are the Hand, the Foot, the Eye.

The Hand—the member by which we commit sin.

The Foot—the member by which we go astray.

The Eye—the member by which we look upon what is wrong.

\* Cut it off, i.e. abandon or remove what may be <sup>1</sup>dearest to us if it lead us into sin.

The Jewish practice of representing the punishment of the wicked as a

it off : it is good for thee to enter into life halt, rather than having thy two feet to be cast into <sup>8</sup>hell. 47 And if thine eye cause thee to stumble, cast it out : it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into <sup>8</sup>hell ; 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire<sup>10</sup>. 50 Salt is good : but if the salt have lost its saltness, wherewith will ye season it ? Have salt in yourselves, and be at peace one with another.

<sup>8</sup> Gr. *Gehenna*.

<sup>10</sup> Many ancient authorities add *and every sacrifice shall be salted with salt*. (see Lev. II. 13).

Salt, the emblem of purification, as preserving from corruption.

Every one shall be salted with fire.

(1) Purified by the fire of self-sacrifice, which parts with a hand, a foot or an eye for righteousness' sake.

(2) Purified by the fire of condemning judgment.

John the Baptist declared of Jesus " *that He would baptize with the Holy Ghost and with fire.*"

V. 50. The salt of Palestine was mostly lime strongly impregnated with saline matter, and had a tendency to become worthless by exposure to rain and sunshine.

Have salt in yourselves, etc. Probably an allusion to the Eastern custom of eating salt together, a sign of sacred covenants and obligations. The Eastern will not inflict injury on a man with whom he has eaten salt. "The purity from selfish aims which was symbolised by the 'salt' is the only preservative of peace" (PLUMPTRE).

## On Marriage.

IO 1 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan : and multitudes come together unto him again ; and, as he was wont, he taught them again. 2 <sup>a</sup>And there came unto him Pharisees, and asked him, <sup>b</sup>Is it lawful for a man to put away *his* wife ? tempting him. 3 And he answered and said unto them, What did Moses command you ? 4 And they said.

Our Lord made a journey through Peræa (St. Luke) and came to the borders of Judæa.

Jesus allows the people to come together and resumes His teaching.

<sup>a</sup> He was in the territories of Herod Antipas. Did the Pharisees wish to make him offend Herodias as John the Baptist had done and by this means bring about His destruction ?

<sup>b</sup> St. Matthew adds " *for every cause.*"

A point disputed by the rival Jewish Rabbis

The school of Shammai limited divorcement to moral delinquency.

The school of Hillel allowed it for the most trifling reasons.

Moses suffered to write a bill of divorcement, and to put her away. 5 But Jesus said unto them, "For your hardness of heart he wrote you this commandment. 6 But from the beginning of the creation, Male and female made he them. 7 For this cause shall a man leave his father and mother, and shall cleave to his wife; 8 and the twain shall become one flesh: so that they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house the disciples asked him again of this matter. 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: 12 and if she herself shall put away her husband, and marry another, she committeth adultery.

<sup>11</sup> Some ancient authorities omit *and shall cleave to his wife.*

<sup>c</sup> See Deut. xxiv. 1-4 and xxii. 19-20.

Bill of divorcement. A legal document.

It was drawn up by a Levite in legal form which brought the matter under the knowledge of legal authority and thus tended to check the rash exercise of the right by the husband.

<sup>d</sup> A concession to the heathen practices found by Moses among the Jews—i.e. such as slavery and polygamy. The Mosaic law regulated these practices but did not abolish them.

<sup>e</sup> Jesus takes the Pharisees back to the creation of man, and the primary law of marriage thus referring them to a higher and more absolute law than that of Moses.

<sup>f</sup> Spoken by Adam (Gen. ii. 24).

The words of God (St. Matt. xix. 4).

The words of Jesus (St. Mark x. 9).

From the beginning God decreed that the marriage tie should be indissoluble and the closest of all ties (MACLEAR).

The addition by St. Matthew (xix. 9) furnishes a clear and unmistakable rebuke of Herod Antipas, though our Lord does not mention him by name.

Between the 9th and 10th Chapters we must place—

- (1) The Visit of Jesus to Jerusalem at the Feast of Tabernacles (St. John vii. 8-10).
- (2) The Mission and Return of the Seventy (St. Luke x. 1-17).
- (3) A Visit to Bethany (St. Luke x. 38).
- (4) Journeying to and fro on the Eastern side of Jordan.
- (5) Visit to Jerusalem at the Feast of Dedication (St. John x. 22-39).
- (6) The Raising of Lazarus (St. John xi. 1-46).

### Little Children.

13 And they brought unto him little children, that he should touch them:

Peculiar to St. Mark are—

- (1) that Jesus "*was much displeased.*"
- (2) that He "*took them in his arms.*"
- (3) "*blessed them.*"

It was a common practice with Jewish mothers to bring their babes to Rabbis for a blessing

<sup>1</sup> St. Matthew has "*should put his hands on them.*"

and the disciples <sup>a</sup>rebuked them. 14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: <sup>b</sup>for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. 16 And he took them in his arms, and blessed them, laying his hands upon them.

<sup>a</sup> Because they resented the interruption in His teaching.

<sup>b</sup> A strong argument for infant baptism. This passage from St Mark forms part of the Baptismal Service.

Of such, not children merely but those who have the disposition of children.

i.e. with the trusting faith, simplicity and innocence of childhood.

Jesus takes children twice in His arms.

(1) When He set a little child in the midst of His disciples to rebuke them for disputing which should be greatest (St. Mark ix. 36).

(2) When the disciples rebuked those who brought little children to Him. St. Mark alone records these incidents.

### The Rich Young Ruler.

17 And as he was going forth <sup>12</sup>into the way, there ran one to him, and kneeled to him, and asked him, Good <sup>1</sup>Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. 19<sup>a</sup>Thou knowest the commandments. Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. 20 And he said unto him, <sup>1</sup>Master, <sup>b</sup>all these things have I observed from my youth. 21 And Jesus looking upon him <sup>c</sup>loved him, and said unto him, One thing thou lackest: go, <sup>d</sup>sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come,

St. Luke tells us he was "*a ruler*," i.e. of the synagogue.

St. Matthew records "*what good thing?*"

Peculiar to St. Mark are

(1) Running and kneeled (v. 17).

(2) "*Do not defraud*" (v. 19).

(3) Jesus "*loved him*" (v. 21).

(4) "*He went away sorrowful*" (v. 22).

v. 17. The same question was asked by the Lawyer "*tempting*" Jesus—and led to the parable of the Good Samaritan.

v. 17. Why apply the title *good* to me? Why come to me to know what is good? God, who alone is good, can alone show thee what is good.

Scholars addressed Rabbis by the title "*Good*," they accepted their teaching and gave up all independent judgment.

<sup>12</sup> Or, *on his way*      <sup>1</sup> Or, *Teacher*

We must be good and then we shall do good.

<sup>a</sup> The second table of the Law. All the commandments, not *one* in particular.

<sup>b</sup> The young man regarded eternal life as the reward of certain good works, and the punctilious observance of what was divinely enjoined. Rules of conduct were his guide to virtuous life. He had kept the law.

<sup>c</sup> The young man had a noble soul and so Jesus loved him, yearning after him.

<sup>d</sup> To the scribe (St. Luke x. 25-28) our Lord did not enjoin the selling of all that he had—not to His disciples—but he does so to the young man.

follow me. 22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

It is not enjoined as an "act of benevolence." These possessions and the young man's position clogged his soul—they were a weight that dragged him down.

#### Lessons—

- (1) To be benevolent, but not to follow the injunction "to sell all" literally in all cases.
- (2) To abandon everything—wealth, position, ambition, if these stand in the way of our soul's salvation.

#### Instances of Jesus looking upon Disciples.

The term "looking upon" has a significant meaning implying a certain yearning after the person gazed upon.

- (1) Upon Peter when He named him Cephas. "Jesus looked upon him and said, *Thou art Simon the son of John: thou shalt be called Cephas*" (St. John i. 42).
- (2) Upon Peter at his denial of his Lord. "And the Lord turned, and looked upon Peter" (St. Luke xxii. 61).
- (3) Upon the young Ruler. "Jesus looking upon him loved him" (St. Mark x. 21).
- (4) To His disciples in the discourse on Riches. "And Jesus looking upon them saith, *With men it is impossible,*" etc. (St. Mark x. 27).

So John the Baptist. "And he looked upon Jesus as he walked, and saith, *Behold, the Lamb of God*" (St. John i. 36).

### Discourse on Riches.

23 And Jesus looked round about, and saith unto his disciples, <sup>a</sup>How hardly shall they that <sup>b</sup>have riches enter into the kingdom of God! 24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it <sup>2</sup>for them that trust in riches to enter into the kingdom of God! 25 <sup>c</sup>It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they were astonished exceedingly, saying <sup>3</sup>unto him, <sup>d</sup>Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. 28 Peter began to say unto him, Lo, <sup>e</sup>we have left all, and have followed

<sup>1</sup> Some ancient authorities omit *for them that trust in riches*.

<sup>2</sup> Many ancient authorities read *among themselves*.

comply with the minute requirements of the law and to satisfy the law?

<sup>3</sup> i.e. have done what Jesus said the young ruler ought to do. What shall be our reward?

See previous note.

This discourse is not a denunciation of the rich but rather a commiseration of them owing to the peculiar and insidious temptations to which they are incessantly exposed.

• With what difficulty.

• Explained in verse 24 as "*them that trust in riches*"

Riches in themselves are not wrong, but they are a temptation and a snare, inducing lives of idleness, luxury and vice.

• A common proverb expressing impossibility. This is the true interpretation.

Two fanciful interpretations are suggested.

(1) Kamilon = rope or cable not Kamelon = camel

(2) Needle's eye = side gate of a city through which a camel could not go without being unladen.

<sup>d</sup> If not the rich whose wealth enabled them to offer sacrifices, who could

thee. 29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospels' sake, 30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, <sup>f</sup>with persecutions; and in the <sup>a</sup>world to come eternal life. 31 But <sup>a</sup>many *that are* first shall be last; and the last first.

<sup>a</sup> Or, *age*

Work for God must be done, not in a spirit of calculation, but in a spirit of devotion and complete trust in Him, who "*will reward all men according to their works,*" and this, not for work done, but for the devotion shown by the worker.

<sup>f</sup> With persecutions, an important limitation given by St. Mark alone.

<sup>a</sup> A rebuke to St. Peter. The same expression occurs both before and after the parable of the Labourers in the Vineyard.

Judas, one of the first chosen Apostles, fell; St. Paul, the last chosen, was one of the chief Apostles.

#### Fourth Prediction of His Passion.

32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; <sup>b</sup>and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, 33 *saying*, Behold, we go up to <sup>a</sup>Jerusalem; and the Son of man shall be <sup>b</sup>delivered unto the <sup>c</sup>chief priests and the scribes; and they shall <sup>d</sup>condemn him to death, and shall deliver him unto the <sup>e</sup>Gentiles: 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall <sup>f</sup>kill him; and after three days he shall rise again.

<sup>b</sup> Or, *but some as they followed were afraid*

<sup>a</sup> Gentiles = Romans. The chief priests delivered Jesus to the Romans.

Mock (see xv. 16, 20).

Spit (see xv. 19).

<sup>f</sup> Kill = crucify (implied in His being delivered to the Romans) (xv. 24)

Resurrection (xvi. 1, 8).

They had all left settled homes.

St. Peter had a wife.

James and John had a father and a mother, and had given up a position of moderate affluence.

Matthew had abandoned his calling and his means of livelihood.

Their reward is distinctly stated in v. 29-30, but the spirit in which St. Peter spoke is rebuked in the Parable of the Labourers in the Vineyard (St. Matt. xix. 1-18)

Peculiar to St. Mark are

(1) Jesus went before them.

(2) They were amazed and afraid.

Instead of journeying with the disciples Jesus goes on in advance. This change of habit and the manner of their Master amazed the disciples—they were afraid—they dared not disturb Him.

The Fourth Prediction (see p. 46).

Note the exact details and the order of His sufferings.

<sup>a</sup> To take place at Jerusalem.

<sup>b</sup> The betrayal by Judas.

<sup>c</sup> Chief Priests, etc. = the Sanhedrim.

<sup>d</sup> Condemn. They found Him guilty of blasphemy.

## The Ambition of James and John.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, <sup>1</sup>Master, we would that thou shouldest do for us whatsoever we shall ask of thee. 36 And he said unto them, What would ye that I should do for you? 37 And they said unto him, Grant unto us that we may sit, <sup>a</sup>one on thy right hand, and one on *thy* left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the <sup>b</sup>cup that I drink? or to be baptized with the <sup>c</sup>baptism that I am baptized with? 39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand or on *my* left hand <sup>d</sup>is not mine to give: but *it is for them* for whom it hath been prepared. 41 And when the ten heard it, they began to be moved <sup>e</sup>with indignation concerning James and John. 42 And Jesus called them to him, and saith unto them, Ye know that they which are <sup>f</sup>accounted to rule over the <sup>g</sup>Gentiles <sup>h</sup>lord it over them; and their <sup>i</sup>great ones <sup>k</sup>exercise authority over them. 43 <sup>l</sup>But it is not so among you: but whosoever would become great among you, shall be your <sup>m</sup>minister:

<sup>1</sup> Or, *Teacher*      <sup>c</sup> Or, *servant*  
haughtily and tyrannically—the rule of a despot.

<sup>f</sup> = nobles.

<sup>k</sup> = tyrannize.

An exact picture of an Oriental court, with the different grades. (1) the monarch, (2) the nobles, (3) the officials, (4) the inferior servants, each class tyrannizing over the class below it.

<sup>l</sup> In the Kingdom of God the order is reversed—the King does the work of the slave and so on through all ranks.

Intro. p. xxx. Intro. p. xxxviii.

St. Matthew tells us that it was their mother, Salome, who made the request.

The promise of sitting on twelve thrones judging the twelve tribes of Israel (St. Matt. xix. 28) probably originated the idea in their minds.

<sup>a</sup> The highest places of honour in an Oriental court.

<sup>b</sup> Cup of agony. So Jesus prayed in Gethsemane, "*remove this cup from me: howbeit not what I will, but what thou wilt*" (xiv. 36).

<sup>c</sup> Baptism of martyrdom. "*I have a baptism to be baptized with; and how am I straitened till it be accomplished*" (St. Luke xii. 50).

St. James was the first of the Apostles to suffer martyrdom (Acts xii. 2).

St. John died in exile in the Isle of Patmos—the last of the Apostolic band.

<sup>d</sup> i.e. to bestow in the lavish indiscriminate of Oriental princes who bestow places of honour upon their favourites regardless of their fitness or unfitness for the position.

<sup>e</sup> Possibly they particularly resented this endeavour of James and John more strongly because of the superior social position of the sons of Zebedee.

<sup>f</sup> Profess to exercise rules, i.e. the monarchs.

<sup>g</sup> = heathen.

<sup>h</sup> = lord it, i.e. rule

44 and whosoever would be first among you, shall be <sup>7</sup>servant of all. 45 For verily the Son of man came not to be ministered unto, but to minister, and to give his life a <sup>m</sup>ransom for many.

<sup>7</sup> Gr. *bondservant*.

Lord's Passion. "*He was to give his life as a ransom*"—i.e. the price paid for the redemption of mankind from the slavery of sin and death.

<sup>m</sup> Ransom = payment made for the redemption of a slave. The word conveys the ideas of *equivalent value* and *substitution*. The first hint of one of the main purposes of our

### Healing Blind Bartimæus.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, <sup>2</sup>Rabboni, that I may receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath <sup>1</sup>made thee whole. And straightway he received his sight, and followed him in the way.

<sup>1</sup> Or, *saved thee*

<sup>2</sup> See John xx. 16.

St. Luke records a certain blind man (i.e. one) "*as he drew nigh unto Jericho*" (xviii. 35).

St. Mark says "*as he went out from Jericho*" and gives the name, "*the son of Timæus Bartimæus*" (x. 46).

Explanation of Discrepancies. Our Lord on entering Jericho sees a blind man by the wayside. He does not heal him then, but on going out of Jericho the next day the same blind man, accompanied by another, is waiting for Him and is healed then.

Jesus has passed through Perea and is now about to cross the Jordan at Jericho on His way to Jerusalem.

See Intro. p. xxxiii.

Jesus would mingle with the crowds going up to the Passover Feast.

St. Mark alone gives the name of the blind man, and explains for Gentile readers that Bartimæus = son of Timæus (Intro. p. xxxiii.).

The crowd style Jesus as being of Nazareth.

The blind man calls Him Son of David—a designation of the Messiah.

The account is very graphic.

Details peculiar to St. Mark are:

- (1) The great crowds.
- (2) The beggar's name.
- (3) The words of the multitude, "*Be of good cheer,*" etc.
- (4) The blind man cast away his garment.

The *Abba* or outer garment a long flowing robe (Glossary).

R.V. *Rabboni*, the highest title of reverence. So Mary Magdalene addresses Jesus after His Resurrection (St. John xx. 16).

The accounts in the three synoptic Gospels differ.

St. Matthew records "*two blind men*" (xx. 30) as "*they went out from Jericho*" (xx. 29).

Thus St. Matthew recounts the actual healing of the two men.

St. Mark is so struck by the faith of the man that he mentions him specially by name and omits his companion.

St. Luke speaks of the first encounter and passes on at once to the cure, having the story of Zaccheus in his mind as well.

Events previous to the Triumphal Entry.

The Triumphal Entry took place on the first day of the week, our Sunday, or rather our Saturday after sunset to Sunday after sunset.

Friday. Jesus left Jericho and reached Bethany ere sunset of that day.

Saturday. The Sabbath spent in quiet at Bethany.

Evening. The feast in the house of Simon the Leper; at which Lazarus and his sisters were present. At this feast Jesus was anointed by Mary.

[N.B. On this evening occurred the meeting of the council of the Jews to consider the policy of putting Jesus to death (St. John xii. 10-11).]

On Sunday, the first day of the week, occurred the Triumphal Entry with which St. Mark resumes his narrative.

## The Triumphal Entry into Jerusalem.

II 1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, <sup>a</sup>whereon no man ever yet sat; loose him, and bring him. 3 And if any one say unto you, Why do ye this? say ye, <sup>b</sup>The Lord hath need of him; and straightway he <sup>2</sup>will send him <sup>3</sup>back hither. 4 And they went away, and found a colt tied at the door without in the open street; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had said: and they let them go. 7 And they bring the colt unto Jesus, and cast on him their <sup>c</sup>garments; and he sat

<sup>2</sup> Gr. *sendeth*. <sup>3</sup> Or, *again*

Took place on the first day of the week (our Sunday).

For sequence of events see note p. 65.

= House of figs (Intro. p. xxxix.).

= House of dates (Intro. p. xxxviii.).

(Intro. p. xliii.).

In the East the ass is held in high esteem.

The horse used for war; the ass for peace.

The Jews expected that the Messiah would enter Jerusalem riding on an ass (Zech. ix. 9).

<sup>a</sup> And therefore fit for sacred purposes.

St. Matt. "An ass tied, and a colt with her" (St. Matt. xxi. 2). The colt was still running at the mother's side.

<sup>b</sup> The Lord; probably the man was a secret disciple and would understand who required the colt.

These particulars are peculiar to St. Mark. They could have been furnished only by an eye-witness. Hence it has been suggested that St. Peter was one of the two disciples of v. 1.

Note St. Mark's particulars:

(1) Colt with mother, tied at the door outside, not in the court yard.

(2) People standing about.

(3) Some of them (the owners, St. Luke) remonstrate.

(4) The disciples give their Lord's message, and are permitted to take the colt.

<sup>c</sup> The outer robes or *abbas* (Glossary): so the captains of the army at the revolt of Jehu (2 Kings ix. 13). It was a method of shewing honour.

upon him. 8 And many spread their garments upon the way; and others  
 4<sup>e</sup> branches, which they had cut from the fields. 9 And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed is the kingdom that cometh, *the kingdom*

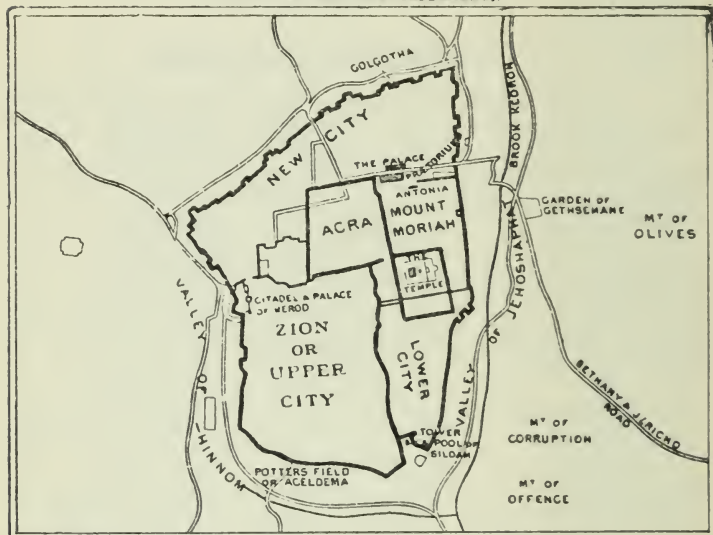
\* Gr. *layers of leaves.*

\* Branches. St. John says "of Palm trees," hence this Sunday is called "Palm Sunday."

The word is not the same as in St. Matthew. There it signifies branches of trees. Here branches = mattinga.

The people brought from the fields or gardens the enormous palm leaves (12 to 16 feet long) which they strewed on the ground in layers twisting

# JERUSALEM (NEW TESTAMENT).



6 Call to Sons

of our father David: Hosanna in the highest.

11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

two crowds.

(1) Those following our Lord = "they that followed."

(2) Those who met our Lord turned round and preceded Him = "they that went before."

probably the stems to gether. The whole would form a bed of leaves.

Hosanna, "Save now, I beseech thee" (see Ps cxviii. 25, 26).

V. 9. From St. John xii. 12 we learn that a second stream of people came out of the city to meet Jesus. Thus we get the

St. Mark omits

- (1) The interference of the Pharisees who ask Jesus to rebuke the rejoicing people.  
(2) The lament of Jesus over Jerusalem recorded only by St. Luke.

# THE HOSANNA AS GIVEN BY THE FOUR EVANGELISTS.

St. Matthew.	St. Mark.	St. Luke.	St. John.
Hosanna to the Son of David.	Hosanna.		Hosanna.
Blessed is he that cometh in the name of the Lord.	Blessed is he that cometh in the name of the Lord.	Blessed is the King that cometh in the name of the Lord.	Blessed is he that cometh in the name of the Lord; even the King of Israel.
	Blessed be the kingdom of our father David, that cometh in the name of the Lord.		
Hosanna in the highest.	Hosanna in the highest.	Peace in heaven, and glory in the highest.	

## The Barren Fig Tree.

12 And on the morrow, when they were come out from Bethany, he hungered. 13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. 14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

Monday (see p. 65.)

Intro. p. xxxviii.

Standing by itself.

<sup>a</sup> Perchance.

In Judæa the fruit of the fig is ripe by the time the leaves have reached their full size = thus, though "*it was not the season of figs*," the display of foliage gave prospect of fruit.

The tree presents the Jewish religion in a parable.

(1) They made a show = the leaves.

(2) Contrasted themselves with other nations.

(4) They alone knew and worshipped the true God = the single tree. They were thus ostentatious in their display of outward religion.

(4) Of all this nothing came = They were all profession, no real spiritual life. As the son in the Parable they said "*I go, but went not*."

Another explanation.

The precocious putting forth of leaves denoted that the tree was diseased and should be cut down.

So the time of the abrogation of Judaism was at hand.

<sup>b</sup> Henceforward for ever applied to the Jews, i.e. the Jewish nation was no longer the exclusive channel of God's dealings with man.

## Cleansing the Temple.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and

Peculiar to St. Mark.

(1) V. 16. He "*would not suffer that any man should carry a vessel through the temple*."

(2) V. 17. "*for all the nations*."

The part of the Temple thus desecrated was the Court of the Gentiles (p. xlv.).

overthrew the tables of the "money-changers, and the seats of them that sold the doves; 16 and <sup>b</sup>he would not suffer that any man should carry a vessel through the temple. 17 And he taught, and said unto them, Is it not written, <sup>c</sup>My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. 18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19 And <sup>d</sup>every evening <sup>e</sup>he went forth out of the city.

<sup>a</sup> Gr. *whenever evening came.*

<sup>c</sup> Some ancient authorities read *they*.

\* **Money-changers.** These strangers would bring with them the money of the country in which they resided. Such money could not be accepted for Temple dues, especially for the Temple tax of half a shekel due from every Jew. To offer foreign money, in many cases stamped with idolatrous emblems, was a profanation in the eyes of the Jews. This exchange gave opportunity for fraud.

**Doves** for the purification of women (Lev. xii. 6-8). St. John gives also "*oxen and sheep*." These would be for the sacrifices.

**Note.** The animals offered must be of a certain age and without blemish. The priests guaranteed these

qualifications in the animals in the Court, and thus obtained high prices for them.

<sup>b</sup> Porters carrying pails or baskets were in the habit of crossing the Court of the Gentiles as if it were a common thoroughfare. This court was so large that if this were not allowed they had to make a great circuit (see plan of Temple p. xlv.).

<sup>c</sup> Isaiah lvi. 7. "*My house shall be called an house of prayer for all peoples.*"

**Robbers or bandits** — a brigand's cave.

A kind of market was held in the Court of the Gentiles for the convenience of Jews living at a distance when they came up to Jerusalem for the Feasts.

Here was sold everything requisite for sacrifices, purifications, etc.

**Taught.** As the Rabbis who held their classes in the temple courts. It was at one of these classes that our Lord's parents found Him in the Temple when twelve years of age (St. Luke ii. 46).

V. 18. Members of the Sanhedrim (Intro. p. xlv.), principally the Sadducean party who made great profits out of the profanation of the Temple.

**The Cleansing of the Temple** is instructive, an acted parable with the same lesson as the parable of the Wicked Husbandmen.

The market was held in the Court of the Gentiles for the convenience of the Jews. The rest of the Temple was scrupulously sacred. Thus, by holding this market, the Jews exhibited their arrogant assumption of exclusive religious privileges. Jesus teaches that the Gentile Court is as sacred as the other parts. Moreover His Father's house "*is a house of prayer for all the nations.*" The Gentiles were God's people and on equal terms with the Jews. This teaching cost our Lord His life. Similar teaching brought about the death of Stephen.

Our Lord cleansed the Temple twice.

1. At His First Passover, recorded by St. John (ii. 13-22). Then it is mentioned

(1) That He made a scourge of small cords and drove them out.

(2) Sheep and oxen were also driven out.

(3) He said "*make not my Father's house a house of merchandise.*"

(4) The disciples remembered. "*The zeal of thine house shall eat me up.*"

(5) The Jews asked for a sign.

(6) He gave as a sign "*Destroy this temple, and in three days I will raise it up.*"

2. At His last Passover. See also St. Matt. xxi. 12-15; St. Luke xix. 45-48.

Evidently the latter cleansing reminded the Jews of the first cleansing, for part of the false witness brought against Jesus before the Sanhedrim was "*We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands*" (xiv. 58).

# The Withered Fig Tree.

20 And as they passed by in the morning, they saw the fig tree withered away from the roots. 21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. 22 And Jesus answering saith unto them, Have faith "in God. 23 Verily I say unto you, Whosoever shall say unto <sup>b</sup>this mountain, <sup>c</sup>Be thou taken up and cast into the sea; and shall not <sup>d</sup>doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. 24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. 25 And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.<sup>7</sup>

<sup>7</sup> Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

<sup>b</sup> Pointing to the mount of Olives.

<sup>c</sup> Not to be taken literally as moving real mountains.

But faith can overcome all difficulties—e.g. of sin, temptation, distrust, etc., even if they be as mountains in the way.

The faith of the Apostle St. Paul led him to encounter all dangers of travel and the opposition of enemies in his missionary journeys.

The faith (alone) of Columbus led to the discovery of the continent of America.

<sup>d</sup> Doubt, i.e. not wavering.

Lesson, faith and prayer are the means of overcoming all difficulties.

Stand, Jewish postures for prayer are:

1. Standing—the usual position, so

(a) Hannah; before the tabernacle, praying for a son (1 Sam. 1. 26).

(b) The Pharisees in the synagogues and at street corners (St. Matt. xi. 5).

(c) The Pharisee in the Temple (Parable of Pharisee and Publican) (St. Luke xviii. 14).

2. Kneeling—on solemn occasions, as

(a) Solomon, at the dedication of the Temple (1 Kings viii. 54).

(b) Ezra mourning for the sins of the people (Ezra ix. 5).

(c) Daniel, who "*kneeled upon his knees three times a day*" (Dan. vi. 10).

3. Prostration—humility and adoration as

(a) Joshua after the defeat at Ai (Josh. vii. 6)

(b) Elijah on Carmel praying for rain (1 Kings xviii. 40).

Four Postures are recorded of our Lord.

(1) Standing—the prayer in St. John xvii.

i.e. of Tuesday.

They are proceeding from Bethany to Jerusalem.

Particulars given by St. Mark.

(1) That it was the following morning when the disciples noticed the withering of the fig tree.

(2) That Peter was the spokesman.

(3) That the Apostle called to remembrance the event of the previous day.

One of the indications of the influence of St. Peter in the writing of the Gospel (Intro. p. vii.).

St. Matthew adds that the disciples " *marvelled, saying, How did the fig tree immediately wither away*" (St. Matt. xxi. 20).

Jesus answers their wonder.

Note. They marvel at the display of divine power; they fail to grasp the spiritual lesson, i.e. religious profession without the fruits of a good life.

<sup>a</sup> In God, i.e. the personal source of all miraculous power.

(2) Kneeling in the garden of Gethsemane, "*and kneeled down and prayed*" (St. Luke xxii. 41).

(3) Prostrate in the garden of Gethsemane, "*fell on the ground and prayed*" (St. Mark xiv. 35).

(4) Reclining when He gave thanks at table.

**Apostolic Posture in the Acts was Kneeling.**

(1) St. Stephen. "*And he kneeled down, and cried with a loud voice*" (Acts vii. 60).

(2) St. Peter at the bedside of Tabitha "*kneeled down, and prayed*" (Acts ix. 40).

(3) St. Paul (a) with the elders of Ephesus at Miletus, "*He kneeled down, and prayed*" (Acts xx. 36).

(b) when taking leave of his companions at Tyre on the return from his last missionary journey, "*kneeling down on the beach, we prayed*" (Acts xxi. 5).

**The Jewish hours of Prayer were**

(1) The morning—the third hour, i.e. nine o'clock (Acts ii. 15), the time of the morning sacrifice.

(2) At noonday or the sixth hour—twelve o'clock.

(3) The evening—the ninth hour, i.e. three o'clock, the time of the evening sacrifice, so "*Peter and John were going up into the temple at the hour of prayer, being the ninth hour*" (Acts iii. 1).

Cornelius was praying when he "*saw in a vision openly, as it were about the ninth hour of the day*" (Acts x. 3).

David mentions the hours "*evening, and morning, and at noon-day*" (Ps. lv. 17).

## Question of the Sanhedrim.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; 28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? 29 And Jesus said unto them, I will ask of you one <sup>1</sup>question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 <sup>2</sup>But should we say, From men—they feared the people: <sup>3</sup>for all verily held John to be a prophet. 33 And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

<sup>1</sup> Gr. word.      <sup>2</sup> Or, But shall we say, From men?

<sup>3</sup> Or, for all held John to be a prophet indeed

St. Mark alone mentions that Jesus "*was walking in the temple.*"

Members of the Sanhedrim (Intro. p. xlv.).

The Sanhedrim were legally entitled to examine the claims of a new teacher.

Each Rabbi had his certificate or diploma, usually conferred by a distinguished Rabbi.

Thus the question means:

(1) Where is your diploma?

(2) By whom was it conferred?

They knew that our Lord could not produce one, so the question practically amounted to a repetition of a demand for a sign from heaven.

Baptism = his whole office and teaching, of which baptism was the distinctive feature. One important point in his teaching was his testimony to the Messiahship of Jesus.

V. 30. From whom did John receive his commission to baptize? "Was it from heaven? Or did he act on his own responsibility? for he had no diploma."

They dare not say it was "of men," for they feared the people. They refuse to admit that John was a prophet, and so they make themselves ridiculous by confessing their inability to reply.

So Jesus refuses to reply to them, for if, as by their own admission, they are incompetent to decide about John, much more are they unable to express an opinion about our Lord.

The reply of Jesus is not an evasion. His counter question strikes at the root of the matter. An impartial person present at the scene or reading the incident is naturally led to inquire about John.

Inquiry would elicit (1) The extraordinary circumstances connected with his birth, (2) His preaching and baptizing, (3) The baptism of Jesus at which John has "*borne witness that this is the Son of God*" (St. John i. 34), (4) That John had twice pointed Jesus out as "*the Lamb of God*" (St. John i. 29-36). So Jesus gives a stronger proof of His Messiahship than if He had claimed Divinity for Himself.

### THE EVENTS OF HOLY WEEK.

**1st Day. Sunday.**—Triumphal entry: Jesus enters the Temple, looks round and retires (St. Mark xi. 11). Retires to Bethany.

**2nd Day. Monday.** Curses the Barren Fig Tree. Cleanses the Temple. Retires to Bethany.

**3rd Day. Tuesday.**—[Attention called to the withered fig tree—discourses on faith (St. Mark xi. 20-27).]

Enters the Temple.—Day of questions.

(1) Sanhedrim. "*By what authority,*" etc.

Parables of "Wicked Husbandmen."

["Two Sons," "Marriage of the King's Son" (St. Matt. xxi. 28—xxii. 14).]

(2) Herodians and Pharisees. "*Is it lawful to give tribute to Cæsar or no?*"

(3) The Sadducees. On the Resurrection.

(4) The Lawyer. "*Which is the great commandment?*" (St. Matt. xxii. 36).]

(5) Our Lord's counter question. "*How say the scribes that Christ is the son of David?*"

(6) [Denunciation of the Pharisees, etc. (St. Matt. xxiii.).]

(7) The Widow's Mite.

(8) The Doom of the Temple. Discourse on the Future.

(9) [Parables of the Ten Virgins. The Talents. Simile of the Sheep and Goats (St. Matt. xxv.).]

Retires to Bethany.

**4th Day. Wednesday.**—Spent in retirement at Bethany.

**5th Day. Thursday.**—The Passover. The Agony in the Garden. The Betrayal. Trials before Annas and Caiaphas.

**6th Day. Friday.**—Trials before the Sanhedrim, Pilate and Herod. Crucifixion and Burial.

**7th Day. Saturday.**—Jesus lay in the tomb.

**8th Day. Sunday.**—The Resurrection, etc.

### Parable of the Wicked Husbandman.

**I** 2 And he began to speak unto them in parables. <sup>a</sup>A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. 2 And at the <sup>b</sup>season he sent to the

St. Matthew adds the parables of the Two Sons of the Marriage Supper.

<sup>a</sup> Almost identically in the words of Isaiah (v. 1-7). The prophet is describing the Jewish nation.

**Hedge**, a hedge of prickly thorns or a wall of loose stones to keep out prowling beasts.

**Tower** for the watchman to guard the fruit. Every vineyard in Palestine has such a building.

<sup>b</sup> The season, i.e. the season for gathering the fruit.

husbandmen a <sup>4</sup>servant, that he might receive from the husbandmen of the <sup>5</sup>fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty 4 And again he sent unto them another <sup>4</sup>servant; and him they wounded in the head, and handled shamefully. 5 And he sent another; and him they killed: and many others; beating some, and killing some. 6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 Have ye not read even this scripture;

<sup>4</sup>The <sup>5</sup>stone which the builders rejected,

<sup>4</sup> Gr. *bondservant*.

The inheritance shall be ours — The fixed purpose of the Jews to retain their exclusive spiritual privileges.

Cast him out. Jesus was crucified outside Jerusalem:

Destroy those husbandmen — The fate of the Jewish nation, and the fall of Jerusalem.

Others — Admission of the Gentiles.

<sup>4</sup> The figure is changed. The husbandmen become builders; the heir cast out and murdered is a stone rejected. In this new figure the final triumph of the rejected Jesus is plainly shown—the rejected stone becomes the head of the corner.

<sup>5</sup> — Jesus Christ rejected by the Jews. The quotation is from Ps. cxviii. 22, 23. The Jews applied this Psalm to the Messiah. It is the very one from which the Hosannas of the Triumphal Entry were taken.

<sup>4</sup> The payment of rent is in kind—a fixed portion of the produce. The metayer system.

Note that St. Mark is most precise in describing the treatment received by the servants; "*wounded in the head*" is peculiar to St. Mark.

Interpretation.

The primary meaning of the parable is evident. It was spoken against the Jews and particularly against the chief priests and religious teachers, "*they perceived that he spake the parable against them*" (v. 12).

We see in it then a picture of the Jewish nation, and may note particularly that the action of the husbandmen in desiring to obtain possession of the vineyard for themselves is an exact picture of the exclusiveness of the Jews and their unwillingness to give up any of the privileges which they considered peculiarly theirs.

The vineyard is to be given to others. Thus the parable most clearly typifies the rejection of the Jews with the admission of the Gentiles to the privileges of the Gospel.

The man = God.

Vineyard = Church. Primarily the Jewish Church.

Planted by Moses and Joshua with the occupation of the land of Canaan.

Hedge. The Jews were hedged in by the law termed by St. Paul "*The middle wall of partition*" (Eph. ii. 14), and their country, by its geographical position, was hedged about and defended. North, by the mountains of Libanus, East by the Jordan and the two seas, South by the Idumæan desert, West by the Mediterranean.

Another country = the withdrawal of the visible presence of God.

Husbandmen (1) the Jewish nation.

(2) but more particularly their Rulers and Religious Teachers.

Servants = prophets (see note). Note the gradation of the ill-treatment.

(1) Beaten.

(2) Cast stones: shamefully handled.

(3) Killed.

The beloved Son. — Jesus Christ.

The same was made the  
head of the corner :

11 This was from the Lord,  
And it is marvellous in our  
eyes ?

12 And they sought to lay  
hold on him ; and they feared  
the multitude ; for they per-  
ceived that he spake the  
parable against them : and  
they left him, and went away.

(6) Urijah put to death by Jeholakim (Jer. xxvi. 23).

(7) Amos expelled (Amos. vii. 12).

(8) Jeremlah imprisoned and put in the stocks (Jer. xx. 2).

(9) Isaiah (tradition) sawn asunder (Heb. xi. 37).

For a general statement of the treatment experience by the prophets see (Heb. xi. 37). "*They were stoned, they were sawn asunder, they were tempted, they were slain with the sword : they went about in sheepskins, in goatskins ; being destitute, afflicted, evil entreated.*"

/ The stone at the corner binding two walls together, "*Christ Jesus himself being the chief corner stone*" (Eph. ii. 20).

St. Mark omits the fate of those (1) who fall upon the stone (2) upon whom the stone falls.

Treatment of Prophets by the Jewish nation.

(1) Elijah in the reign of Ahab.

(2) The prophets of the Lord cut off by Jezebel (1 Kings xviii. 4)

(3) Micaiah imprisoned by Ahab (1 Kings xxii. 27).

(4) Hanani imprisoned by Asa (2 Chron. xxi. 10).

(5) Zechariah stoned by Joash (2 Chron. xxiv. 20, 21).

## Herodians and the Tribute Money.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. 14 And when they were come, they say unto him, <sup>5</sup>Master, <sup>a</sup>we know that thou art true, and carest not for any one : for thou regardest not the person of men, but of a truth teachest the way of God : <sup>b</sup>Is it lawful to give tribute unto Cæsar, or not ? 15 Shall we give, or shall we not give ? But he, knowing their hypocrisy, said unto them, Why tempt ye me ? bring me a <sup>c</sup>penny, that I may see it. 16 And they brought it. And he saith unto them, Whose is this <sup>d</sup>image and <sup>e</sup>superscription ? And they said unto him, <sup>f</sup>Cæsar's. 17 And Jesus <sup>g</sup>Or, Teacher <sup>h</sup>See marginal note on Matt. xviii. 28.

See Intro. p. xlviii.

See Intro. p. liii.

Two opposite political parties mutually hating each other combine in unholy alliance to entrap Jesus.

<sup>a</sup> Hypocritical flattery. Their intention was to entrap Jesus into a defiance of Rome. "*So as to deliver him up to the rule and to the authority of the governor*" (St. Luke xx. 20).

Tribute (Glossary). The poll tax hateful to the Jews.

<sup>b</sup> The insurrection cry of Judas of Galilee (Acts. v. 37) was :

"It is not lawful to pay tribute to Cæsar."

It was hateful for two reasons

(1) The image of the Emperor was on the Roman coin — this was idolatry.

(2) No Gentile had a right to demand tribute from the people of God.

If "Yes" the Pharisees would undermine His popularity with the people.

If "No" the Herodians would denounce him to Pilate as a rebel.

Our Lord at once sees through their design.

<sup>c</sup> A denarius.

<sup>d</sup> The head of Tiberius, the reigning Emperor.

<sup>e</sup> The inscription round the coin. *Tiberius Cæsar. Divi Augusti Filius Augustus, Imperator.*

<sup>f</sup> The official title of the Roman Emperor.

said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

**Render** = give back.

The tempters are themselves trapped. By accepting and circulating Cæsar's coins they admitted their subjection to Rome, for the Pharisees had a maxim "He whose coin is current is king of the land."

Jesus adds a double rebuke.

(1) To the Pharisees—to render to Cæsar his dues.

(2) To the Herodians (notoriously irreligious)—to render to God His dues.

**NOTE.**—In Palestine there was a double coinage, the Jewish (and none but this was allowed to be offered in the Temple (see note, p. 62)), and the Roman. This double currency, and the scrupulousness of the Jews in offering their own coinage in the Temple, gives great point to the teaching of Jesus. The Jews recognized, and stoutly maintained, the difference between civil and religious obligations. This is precisely what our Lord taught, viz., that civil and religious duties need not interfere with one another. "*Render unto God the things that are God's,*" i.e. perform your religious duties. "*Render unto Cæsar the things that are Cæsar's,*" i.e. keep the obligations of the civil government. These two duties are as distinct one from the other as your Jewish coinage is from that of the Romans.

## The Sadducees and the Resurrection.

18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, 19 <sup>5</sup>Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. 20 There were seven brethren: and the first took a wife, and dying left no seed; 21 and the second took her, and died, leaving no seed behind him; and the third likewise: 22 and the seven left no seed. Last of all the woman also died. 23 In the resurrection whose wife shall she be of them? for the seven had her to wife. 24 Jesus said unto them, <sup>a</sup>Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? 25 For when they shall rise from the dead, they

Intro. p. xlix.

"*The Sadducees say there is no resurrection, neither angel, nor spirit*" (Acts xxiii. 8).

The Sadducees professed great veneration for the Pentateuch, but attached little importance to the other sacred books.

See Deut. xxv. 5-10 and Ruth iii. 13. This law was commonly called the *levirate* law, from *levir*, a brother-in-law. By it a man married his brother's widow, and the first child was regarded as belonging to the late husband "That his name be not blotted out of Israel." (Deut. xxv. 6).

The question put to our Lord was often discussed by the Jewish Rabbis. It was a puzzle by which the Sadducees conceived they had reduced the doctrine of the resurrection to an absurdity. The answer generally given was that the woman would be the wife of the first husband.

The error of the Sadducees was in their conceiving the future state to be one to be enjoyed "by flesh and blood."

<sup>a</sup> A two-fold reason for

<sup>a</sup> Or, Teacher

neither marry, nor are given in marriage; but are as angels in heaven. 26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning the Bush*, how God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* 27 He is not the God of the dead, but of the living: ye do greatly err.

(2) God says to Moses at the Bush, "*I am the God.*" etc. thereby implying that though Abraham, etc., are dead as regards this world, they still live, for God would not speak of Himself as *being still* the God of those who have no existence. Angels, i.e. immortal, as explained by St. Luke, "*neither can they die any more*" (St. Luke xx. 36).

Jesus covers the whole area of the unbelief of the Sadducees who denied the existence of angels and spirits.

Moses. The reply from scripture is taken from the books they venerated.

The Bush. The Old Testament was divided into sections, named after the contents—"In the Bush"—that section of Exodus which is called "the Bush" treating of the appearance of Jehovah to Moses in the bush—so "the Bow" (2 Sam. 1-28), "Elias" (Rom. xi. 2).

Touching = concerning.

This is the only occasion recorded of the Sadducees coming in contact with our Lord.

### The Question of the Scribe.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, <sup>a</sup>Hear, O Israel; <sup>1</sup>The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God <sup>2</sup>with all thy heart, and <sup>2</sup>with all thy soul, and <sup>2</sup>with all thy mind, and <sup>2</sup>with all thy strength. 31 The second is this, <sup>b</sup>Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe

<sup>1</sup> Or, *The Lord is our God; the Lord is one*

<sup>2</sup> Gr. *from*.

as great and small.

<sup>a</sup> Deut. vi. 4, 5. It was one of the four texts inscribed on the phylacteries (Glossary) and repeated by pious Jews night and morning. Possibly Jesus pointed to the phylactery of the scribe.

The text quoted is not a commandment but contains the principle of all the commandments.

<sup>b</sup> Lev. xix. 18. St. Matt. says "on these two commandments hang the law and the prophets."

8rv

their error: The Sadducees were ignorant

(1) Of the Scriptures which teach the doctrine of the resurrection

(2) Of the Power of God which is able to effect the resurrection.

Reply.

(1) No death—therefore no need of marriage.

(2) No death—therefore no need of marriage.

St. Matthew adds details by which we can see what actually took place.

(1) The Pharisees heard that He had put the Sadducees to silence.

(2) That they gathered round Him.

(3) That one of them who was a lawyer came forward (St. Mark says "*knowing that he had answered them well.*")

(4) That he put the question *tempting*, i.e. testing Him.

This question was much debated among the Jewish Rabbis who taught distinctions between the commandments, classifying them

said unto him, Of a truth, <sup>3</sup>Master, thou hast well said that he is one ; and there is none other but he : 33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered <sup>4</sup>discreetly, he said unto him, <sup>5</sup>Thou art not far from the kingdom of God. <sup>6</sup>And no man after that durst ask him any question.

<sup>3</sup> Or, *Teacher*

(2) "*The sacrifices of God are a broken spirit*" (Ps. li. 17).

(3) "*For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings*" (Hos. vi. 6).

(4) "*What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*" (Mic. vi. 3).

<sup>4</sup>Discreetly — wisely.

<sup>5</sup>Thou art almost one of my disciples. May not the scribe have been one of these Pharisees who believed the early teaching of the Apostles "*A great company of the priests were obedient to the faith*" (Acts vi. 7).

<sup>6</sup>No further attempt is made to entangle Jesus by subtle questions.

### Our Lord's Counter Question.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? 36 David himself said in the Holy Spirit,

The Lord said unto my Lord,  
Sit thou on my right hand,

Till I make thine enemies <sup>4</sup>the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And <sup>5</sup>the common people heard him gladly.

<sup>4</sup> Some ancient authorities read *underneath thy feet*.

<sup>5</sup> Or, *the great multitude*

'The admiration of the scribe at the reply of Jesus is peculiar to St. Mark. It is evident that the scribe was sincere. He gives Jesus the title of Rabbi.

The answer is made of quotations from the prophets exalting the moral over the ceremonial law, e.g.—

(1) Samuel to Saul, reproving his disobedience "*Behold, to obey is better than sacrifice, and to hearken than the fat of rams*" (1 Sam. xv. 22).

St. Matthew gives the question thus: "*What think ye of the Christ? whose son is he? They say unto him, The son of David*" (St. Matt. xxii. 42).

The solution is given by the twofold nature of Jesus—the God-man.

As God He was David's Lord.

As man He was David's son, i.e. the descendant of David.

Ps. cx. 1, which was regarded as Messianic.

Symbolical of their submission—so Joshua caused his captains to put their feet on the necks of the captive kings (Josh. x. 24).

The general multitude—not the Pharisees.

### Denunciation of the Scribes.

38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and to have salutations in the market places, 39 and chief

Intro p. 1.

Long flowing robes with conspicuous fringes (Glossary).

i.e. to be hailed with the honoured title of Rabbi.

seats in the synagogues, and chief places at feasts: 40 they which devour widows' houses, <sup>6</sup>and for a pretence make long prayers; these shall receive greater condemnation.

<sup>6</sup> Or, *even while for a pretence they make*

show of piety, persuading devout women to bestow on them their houses or estates, It was considered a devout act to spend money on the maintenance of scribes.

The chief places of resort (Glossary).

Seats of honour placed for the elders (Glossary).

Chief places or seats (Glossary).

Either as being made guardians of widows they managed to embezzle their property, or, by a

### The Widow's Mite.

41 And he sat down over against the treasury, and beheld how the multitude cast <sup>7</sup>money into the treasury: and many that were rich cast in much. 42 And there came <sup>8</sup>a poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

<sup>7</sup> Gr. *brass*.

<sup>8</sup> Gr. *one*.

Thirteen chests, trumpet-shaped, for receiving offerings, placed in the Court of the Women (see xlv.) and known as the Treasury. Nine for the Temple tribute, four for freewill offerings.

Beheld—the tense is imperfect, denoting a considerable period of observation

These offerings were abundant at the time of the Passover.

Two mites = one farthing (Glossary) was the least offering allowed.

Lesson. The essence of charity is self-denial.

Superfluity, i.e. what they could well spare.

### The Doom of the Temple.

13 1 And as he went forth out of the temple, one of his disciples saith unto him, <sup>3</sup>Master, behold, what manner of stones and what manner of buildings! 2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

<sup>3</sup> Or, *Teacher*

Jesus passes out of the Temple never to return. He would cross the valley of the Kidron to Bethany. As they leave the Temple His disciples admire the great stones.

Josephus says that some of these stones were 45 ft. long, 12 ft. high and 18 ft. broad.

The Temple was destroyed by fire at the capture of Jerusalem, though Titus had given commands to save it. "Titus was so

amazed at the massive buildings of Jerusalem that he could only attribute his success to the hand of God." (MACLEAR).

The subsequent rebellions of the Jews caused the Romans so effectually to destroy the city that Josephus says "that no one visiting the city would believe it had ever been inhabited."

For Jesus to speak thus of the Temple was to utter blasphemy. For similar sentiments Stephen was stoned.

3 And as he sat on the "mount of Olives over against the temple, <sup>b</sup>Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished? 5 And Jesus began to say unto them, Take heed that no man lead you astray. 6 Many shall come in my name, saying, *I am he*; and shall lead many astray. 7 And when ye shall hear of wars and rumours of wars, be not troubled: *these things must needs come to pass*; but the end is not yet. 8 For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the <sup>d</sup>beginning of travail.

<sup>d</sup> The beginning of travail. An unusual expression. With the fall of Jerusalem the old age passed away, and a new age was born into the world; so these terrible incidents were as it were the pangs of travail at the birth of the Christian Dispensation. St. Paul describes it thus, "*We know that the whole creation groaneth and travaileth in pain together until now*" (Rom. viii. 22).

There were many disturbances in the Roman empire during the forty years ere the siege of Jerusalem.

- (1) The Jews made insurrection in the reigns of Caligula, Claudius and Nero (50,000 were massacred at Seleucia).
- (2) Germans, Britons and Gauls revolted.
- (3) The empire was torn by civil war between the partisans of Vitellius, Galba, Otho and Vespasian.

Earthquakes were frequent.

Famine occurred in the reign of Claudius (Acts. xi. 28).

9 But take ye heed to yourselves: for they shall deliver you up to councils; and in <sup>e</sup>synagogues shall ye be <sup>f</sup>beaten; and before <sup>g</sup>governors and <sup>h</sup>kings shall ye stand for my sake, for a testimony

<sup>a</sup> On reaching the summit of the mount of Olives on the Bethany road Jesus sits down. The Temple would be full in view (see map p. xlv.) across the narrow valley of the Kidron.

<sup>b</sup> The names are given by St. Mark only (Intro. p. xvi.).

St. Matthew gives the question more fully under three heads (St. Matt. xxiv. 3).

- (1) "*When shall these things be?*"
- (2) "*What shall be the sign of thy coming?*"
- (3) "*What shall be the sign of the end of the world?*"

The four moral key-notes of the discourse on the last things are "*Beware,*" "*watch,*" "*endure,*" "*pray*" (FARRAR).

<sup>e</sup> So Theudas who claimed to be the Messiah (Acts v. 36).

With the fall of Jerusalem

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Councils (see Glossary).

St. Peter and St. John after the cure of the lame man (Acts. iv. 5).

Also for preaching the Resurrection (Acts v. 18, Acts. v. 27).

St. Paul before the council Acts xxiii. 7).

<sup>e</sup> Synagogues (see Intro. p. xlv.).

"Five times received I forty stripes save one," "*Thrice was I beaten with rods*" (St. Paul) (2 Cor. xi. 24).

<sup>f</sup> The synagogue elders had power to inflict this punishment.

<sup>g</sup> Rulers — Governors as Pilate, etc.

Paul before Gallio (Acts. xviii. 12-17).

Paul before Felix (Acts xxiv. 10-22).

Paul before Festus (Acts xxv. 1-11).

<sup>h</sup> Kings — Paul before Agrippa (Acts. xxvi. 1-32).

Paul before Nero (2 Tim. iv. 16, 17).

unto them. 10 And the gospel must first be preached unto all the nations.

11 And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost.

12 And brother shall deliver up brother to death, and the father his child ; and children shall rise up against parents, and <sup>1</sup>cause them to be put to death.

13 And ye shall be hated of all men for my name's sake : <sup>2</sup>but he that endureth to the end, the same shall be saved.

<sup>1</sup> Or, put them to death

<sup>1</sup> Before the fall of Jerusalem the gospel had been preached in almost all parts of the Roman empire.

At least James and Peter of those addressed suffered martyrdom (Acts. xii. 12).

<sup>2</sup> Not merely passive endurance but the brave, heroic, perseverance which in the end triumphs over all hindrances, persecutions and temptations.

The reward is eternal life. "Be thou faithful unto death, and I will give thee the crown of life" (Rev. ii. 10)

### Immediate Signs of the Fall of Jerusalem.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains : 15 and <sup>a</sup>let him that is on the housetop not go down, nor enter in, to take anything out of his house : 16 and let him that is in the

See Dan. ix. 27. There it refers to the setting up of false gods in the Temple by Antiochus Epiphanes, the king of Syria. He set up the statue of Zeus on the altar. This desecration led to the successful revolt headed by the Maccabees.

Jesus alludes to a similar event—the Roman standards—i.e. the eagles

worshipped by the soldiers in the Temple.

St. Luke records "*when ye see Jerusalem compassed with armies*" (St. Luke xxi. 20).

The first siege of Jerusalem under Gallus occurred in A.D. 66 and was repelled by the Zealots (see p. xxxii.). This was the sign to the Christians.

Some take "abomination of desolation" to refer to the excesses of the Zealots. For fuller discussion, see Glossary.

The Christian Jews obeyed the warning and fled to Pella in the mountains of Perea.

V. 15-18 are instructions to make a rapid flight.

<sup>a</sup> On Jewish houses (see pp. 105-107).

(1) Either pass rapidly along the flat roofs from house to house and thus reach the city wall ;

(2) or, descend by the outer staircase into the street (see note on Sick of the Palsy p. 9).

field not return back to take his <sup>b</sup>cloke.  
 17 But <sup>c</sup>woe unto them that are with  
 child and to them that give suck in  
 those days! 18 And pray ye that it  
 be not in the <sup>d</sup>winter. 19 For those  
 days shall be tribulation, such as there  
 hath not been the like from the be-  
 ginning of the creation which God  
 created until now, and never shall be.  
 20 And except the Lord had shortened  
 the days, no flesh would have been  
 saved: but for the elect's sake, whom  
 he chose, he <sup>e</sup>shortened the days.  
 21 And then if any man shall say unto  
 you, Lo, here is the Christ; or, Lo,  
 there; believe <sup>2</sup>it not: 22 <sup>f</sup>for there  
 shall arise false Christs and false  
 prophets, and shall shew signs and  
 wonders, that they may lead astray, if  
 possible, the elect. 23 <sup>g</sup>But take ye  
 heed: behold, I have told you all  
 things beforehand.

<sup>2</sup> Or, him

(5) The factions slew the leaders who could have skillfully conducted the defence.

(6) The swift and vigorous measures taken by Titus.

The city resisted Nebuchadnezzar sixteen months. It was captured by the Romans  
 in five months.

i.e. for the sake of the Christians.

<sup>f</sup> From Josephus we learn of numerous false prophets and impostors who prevailed  
 on crowds to follow them to the wilderness by promises of miracles.

<sup>g</sup> A warning to exercise watchfulness.

## The Second Advent.

24 But in those days, after that  
 tribulation, the sun shall be darkened,  
 and the moon shall not give her light,  
 25 and the stars shall be falling from  
 heaven, and the powers that are in  
 the heavens shall be shaken. 26 And  
 then shall they see the Son of man  
 coming in clouds with great power and  
 glory. 27 And then shall he send  
 forth the angels, and shall gather  
 together his elect from the four winds,

<sup>b</sup> The Abba or outer gar-  
 ment (see Glossary).

<sup>c</sup> The horrors of war fall  
 most severely on women  
 and children.

<sup>d</sup> When cold and storms;  
 bad roads: swollen  
 streams (in Palestine  
 small brooks become im-  
 passable in winter) would  
 prevent rapid flight.

Gallus besieged the city in  
 October in mild weather.  
 Titus in April.

For the horrors of the siege  
 of Jerusalem, see p. 97.

<sup>e</sup> They were shortened.

(1) Claudius had for-  
 bidden Herod  
 Agrippa to com-  
 plete the fortifica-  
 tions — hence the  
 city was more assail-  
 able.

(2) The different factions  
 in the city prevented  
 united resistance.

(3) The Zealots set fire to  
 store of provisions  
 which would have  
 been sufficient for a  
 long siege.

(4) The Jews abandoned  
 the towers which  
 were almost  
 impregnable.

Our Lord now passes on  
 from the siege of Jerusa-  
 lem to His second coming.  
 These signs are fully de-  
 scribed by St. Peter (2  
 Peter iii. 1-13) and by St.  
 John (Rev. xx. xxi.).  
 The language is symbolical.

The prophecy is in two  
 parts.

I.

From v. 6 to v. 23.

The destruction of  
 Jerusalem.

II.

From v. 24 to v. 29.

The second coming of Christ

To establish finally His kingdom upon earth, but v. 30 refers primarily to the  
 destruction of Jerusalem, and secondly to the Second Advent.

from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 29 even so ye also, when ye see these things coming to pass, know ye that <sup>3</sup>he is nigh, *even* at the doors. 30 Verily I say unto you, This generation shall not pass away, until all these things be accomplished. 31 Heaven and earth shall pass away: but my words shall not pass away. 32 But of that <sup>a</sup>day or that hour knoweth <sup>b</sup>no one, not even the angels in heaven, neither the <sup>c</sup>Son, but the Father. 33 Take ye heed, watch <sup>d</sup>and pray: for ye know not when the time is. 34 *It is as when a man, sojourning in another country, having left his house, and given authority to his <sup>e</sup>servants, to each <sup>one</sup> his work, commanded also the <sup>f</sup>porter to watch.* 35 Watch therefore: for ye know not when the lord of the house cometh, whether <sup>g</sup>at even, or at midnight, or at cockcrowing, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, <sup>h</sup>Watch.

<sup>3</sup> Or, *it*      <sup>a</sup> Some ancient authorities omit *and pray*.

<sup>e</sup> Gr. *bondservants*.

The captain of the Temple (see p. xlviii.) went his rounds during the night. He came unexpectedly at no fixed hour.

He came and knocked and the guard (*porter*) opened to him. If any of the guards were asleep on duty they were either beaten or their clothes set on fire as a punishment (EDERSHEIM).

<sup>h</sup> According to St. Matthew our Lord impresses these lessons of watchfulness by the Parables of the Ten Virgins and The Talents, and gives a picture of the Last Judgment in the Simile of The Sheep and the Goats (St. Matt. xxv.).

### The Plot of the Sanhedrim.

14 I Now after two days was *the* feast of the passover and the

**Lesson.** As in nature events follow in natural sequence, so there is a natural sequence in the world of history and in moral order.

#### Generation—

(1) *those living at the time*, i.e. Jerusalem should fall in the lifetime of the generation then living. This was actually the case. Jerusalem was taken A.D. 70, within forty years of our Lord's Crucifixion.

(2) *A race*, i.e. that the race of men—the faithful—or the Jewish race—should last till the end of all things, i.e. all things created.

A declaration of the eternal verity of His sayings.

<sup>a</sup> The Day of Judgment.

<sup>b</sup> See also Acts i. 6.

<sup>c</sup> As Son of Man our Lord knew nothing beyond what the Father revealed. Otherwise He would not have been perfect man.

<sup>d</sup> Jesus left the Church without His visible presence at the Ascension. But He will come again. Meanwhile His servants are to do their appointed work—to His Apostles and the Church after them He gave authority. All are to watch for the second coming.

<sup>e</sup> The door porter.

<sup>f</sup> The four regular watches are here named, see p. 36.

The illustration is taken from the night guard of the Temple.

Our Lord retires to Bethany to prepare Himself in seclusion for the agony of Thursday and Friday.

From St. Matthew we learn, that He foretold the events to His disciples. "*Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified*" (St. Matt. xxvi. 2).

unleavened bread: and the <sup>a</sup>chief priests and the scribes sought how they might take him <sup>b</sup>with subtilty, and kill him: 2 for they said, Not <sup>c</sup>during the feast, lest haply there shall be a tumult of the people.

The Passover took place on the 14th of Nisan. The Feast of Unleavened Bread on the 15th Nisan and lasted seven days. From their close connection they are generally considered as one and as lasting eight days. Unleavened bread only was

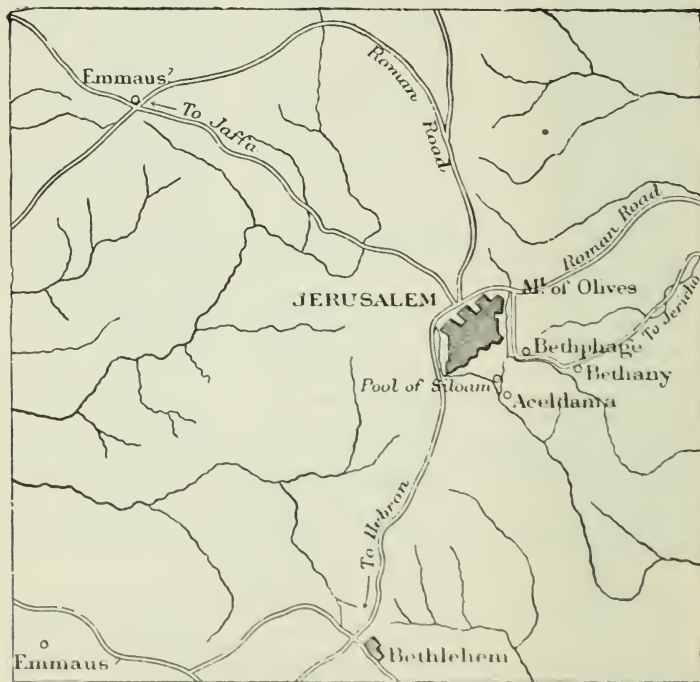
allowed during the latter feast (see Ex. xii. 34-39).

<sup>a</sup> The Sanhedrin.

<sup>b</sup> All their plans had failed. They had been foiled in their attempts to entrap Him by subtle argument (xii. 18-37); had failed to obtain a charge against Him to lay before the Romans (xii. 13-17). They dare not take Him by force. Jesus had appeared publicly in the Temple only. To lay hands on Him there might provoke a tumult. Pilate, with his Roman garrison, was at the Tower of Antonia, according to Roman custom, during the feast, and an outbreak would bring the Romans down upon them. So they decided to await events till after the feast and take Him by subtle measures. The treachery of Judas gave them the opportunity they wanted.

<sup>c</sup> During the feast. They feared an outbreak of popular excitement.

#### ENVIRONS OF JERUSALEM



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Scale 1 2 3 4 5 6 7 8 9 10 English Miles

### Feast in the House of Simon the Leper.

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a <sup>a</sup>woman having <sup>a</sup>an alabaster <sup>b</sup>cruse of ointment of <sup>c</sup>spikenard very costly; and she <sup>c</sup>brake the cruse, and <sup>d</sup>poured it over his head. 4 But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred <sup>e</sup>pence, and given to the poor. And they <sup>e</sup>murmured against her. 6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. 8 She hath done what she could: she hath anointed my body aforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be <sup>f</sup>preached throughout the whole world, <sup>f</sup>that also which this woman hath done shall be spoken of for a memorial of her.

<sup>a</sup> Or, a flask      <sup>c</sup> Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid*.      <sup>e</sup> See marginal note on Matt. xviii. 28.

St. John tells us that Judas "*was a thief and having the bag*" (St. John xii. 6).

Mary knew that Jesus was going to death and lavishes her all upon Him.

It was the custom of the Jews to embalm the dead with spices and ointments (see St. Mark xvi. 1).

<sup>f</sup> A remarkable prophecy: remarkably fulfilled. The name of Mary of Bethany is inseparably connected with the preaching of the Gospel.

Judas (1) His gradual decline, (2) His warnings, (3) His motives. (4) His fate.

#### 1. His Gradual Decline.

- (1) After the discourse on the Bread of Life, when many disciples deserted Jesus, and walked no more with Him, Jesus said, in reply to St. Peter, "*Did not I choose you the twelve, and one of you is a devil?*" (St. John vi. 70.)
- (2) The business capacities of Judas obtained for him the office of pursebearer or treasurer. "*He was a thief and having the bag*" (St. John xii. 6). From this we learn that he was in the habit of pilfering from the common purse.
- (3) Rebuked by our Lord for his objection to Mary wasting the ointment in anointing our Lord, he approached the chief priests with the purpose of betraying Jesus.

See Intro. xxxviii.

See Intro. xxxvii.

This occurred on the evening of the previous Sabbath (our Saturday).

St. Mark goes back to this evening to account for the treachery of Judas.

<sup>a</sup> Mary, the sister of Lazarus (St. John xii. 2, 3).

<sup>b</sup> A vase with a long neck.

Alabaster, made of a stone from Alabastron, in Egypt, whence the name (see Glossary).

Spikenard (see Glossary).

<sup>c</sup> She broke the long narrow neck and allowed the ointment to drop upon our Lord's head.

<sup>d</sup> St. John tells us that she "*wiped his feet with her hair: and the house was filled with the odour of the ointment*" (St. John xii. 3).

It was not unusual to anoint the head of an honoured guest with ointment. See the feast given to our Lord by Simon the Pharisee. "*My head with oil thou didst not anoint*" (St. Luke vii. 46).

<sup>e</sup> The first grumbler was Judas (St. John xii. 4).

The frugal, hardy Galileans would regard the act as one of waste and extravagance.

Denarii, 300 × 7½d. = £10. Regarding the denarius as a day's wage = say half-a-crown, the sum would be equivalent to £35 in modern money.

## 2. The Warnings.

- (1) "One of you is a devil" (St. John vi. 70).
- (2) When Jesus washed His disciples feet "He knew who should betray him, therefore he said, Ye are not all clean" (St. John xiii. 11).
- (3) At the Last Supper, "Verily, I say unto you, one of you shall betray me" (St. John xiii. 21).
- (4) Our Lord points out Judas as the traitor by giving him the sop (St. John xiii. 26).
- (5) After the sop Jesus said, "That thou doest, do quickly" (St. John xiii. 27). The disciples thought this was a command connected with the disposal of the funds (v. 28, 29).

## 3. His Motives.

- (1) Avarice, i.e. to obtain money from the chief priests.
- (2) Disappointment of his Earthly Ambition. He may have joined the Apostolic band with the hope of obtaining honour and wealth in a visible earthly kingdom. Our Lord's repeated allusions to His death and burial—the failure of the Triumphal Entry to establish a worldly kingdom dashed all these aspirations to the ground.

## 4. His Fate. On the condemnation of Jesus he was seized with remorse, brought back the money to the chief priests, threw it down on the pavement of the Temple and went out and hanged himself (St. Matt. xxvii. 3-14, Acts. i. 18). With the money the chief priests bought a field to bury strangers in (St. Matt. xxvii. 7-10).

## The Treachery of Judas.

10 And <sup>a</sup>Judas Iscariot, <sup>1</sup>he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. 11 And they, when they heard it, were <sup>b</sup>glad, and promised to give him money. And he sought how he might <sup>c</sup>conveniently deliver him unto them.

<sup>1</sup> Gr. *the one of the twelve.*

<sup>a</sup> See Intro. p. xxxii. The only Apostle from Judæa. The man of Kerieth (Intro. p. xxxii.)

The bargain was probably made on the Wednesday night.

<sup>b</sup> They eagerly seized the opportunity.

The price paid was 30 shekels 120 denarii. This was the ordinary price of a slave.

<sup>c</sup> i.e. without tumult.

## Preparations for the Passover.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and <sup>b</sup>make ready that thou mayest eat the <sup>a</sup>passover? 13 And he sendeth <sup>c</sup>two of his disciples, and saith unto them, Go into the city, and there shall meet you a <sup>d</sup>man bearing a pitcher of water: follow him;

See note v. 1. All leaven or leavened bread was carefully gathered by the head of the house on the 13th Nisan and burnt in the open air.

<sup>a</sup> The paschal lamb. The word 'passover' refers to the 'passing over' of the houses of the Israelites by the destroying angel when the first-born of the Egyptians were slain (Ex. xii. 27).

The day was Thursday the 14th Nisan, the proper day for eating the lamb.

<sup>b</sup> Preparations included.

- (1) Purchase of the lamb (10th Nisan) and its slaughter in the Temple.
- (2) Unleavened cakes.
- (3) Cups of wine mixed with water.
- (4) The charoseth or sauce
- (5) Bitter herbs.

The master of the house would see that the house was purged of leaven.

<sup>c</sup> Peter and John (St. Luke xxii. 8).

<sup>d</sup> An unusual circumstance—water is generally drawn by women. See Rebekah (Gen. xxiv. 45) and Rachel (Gen. xxix.).

14 and wheresoever he shall enter in, say to the 'goodman of the house, The <sup>2</sup>Master saith, Where is my <sup>1</sup>guest-chamber, where I shall eat the passover with my disciples? 15 And he will himself shew you a large upper room furnished *and* ready: and there make ready for us. 16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

<sup>2</sup> Or, *Teacher*

was in the house of Mary the mother of St. Mark, and that St. Mark was the man "*bearing a pitcher of water.*" Another and more probable suggestion is that the man was a secret disciple and recognized the command "*The Master saith,*" etc.

V. 13, etc. We may note the precautions Jesus took against arrest.

(1) He entrusted the preparations to the two favoured disciples.

(2) The room was selected by a secret sign.

(3) In the Garden of Gethsemane He bade them keep watch while He prayed.

There are four accounts of the institution of the Lord's Supper, viz. :—

(1) St. Matt. (xxvi. 26—28). (2) St. Mark (xiv. 22—25). (3) St. Luke (xxii. 19—20)

(4) St. Paul (2 Cor. xi. 23—26). St. Paul states it had been specially revealed to him, "*For I have received of the Lord*" (2 Cor. xi. 23).

#### THE PASSOVER.

Presided over by the Master of the house, called the Celebrant, President or Proclaimer before whom were placed four cups.

(1) First Cup.—Cup of Consecration—was blessed and passed round.

(2) Ablutions were performed. [Possibly here came the washing of the Apostles' feet.] A table was carried in on which were placed unleavened bread the paschal lamb, bitter herbs, etc.

(3) The President sipped a morsel of unleavened bread and bitter herbs in the dish, and distributed a similar "sop" to all present. [Possibly here our Lord presented the sop to Judas.]

(4) The second Cup of wine was poured out, and then followed the "Haggadah" or "showing forth" of the circumstances of the Exodus (St. Paul borrows the phrase, "*ye do show forth the Lord's death*"). This "showing forth" was elicited by the youngest person present asking the meaning of the service, to which the President replied.

(5) The first part of the Hallel (Ps. cvii.—cxiv.) was sung.

(6) Grace was said. The President took two of the unleavened cakes, broke them, and distributed a portion to each person present. [Here Jesus took bread and blessed and brake, etc.]

(7) The Paschal Lamb was eaten.

(8) The Third Cup (called the "Cup of Blessing") was blessed and handed round. [This is the cup which our Lord blessed, etc.]

(9) After another thanksgiving, the Fourth Cup ("the Cup of Joy") was drunk.

(10) The rest of the Hallel (Ps. cxv.—cxviii.) was sung. [To this St. Matthew and St. Mark allude, "*And when they had sung an hymn they went out unto the Mount of Olives.*"]

#### The Last Supper.

17 And when it was evening he cometh with the twelve. 18 And as they <sup>3</sup>sat and were eating, Jesus said,

<sup>3</sup> Gr. *reclined.*

for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly." (St. John xiii. 26—27).

\* The master of the house.  
/ Same word as "Inn" (St. Luke ii. 7). During the Passover devout Jews allowed pilgrims who came up to celebrate the feast to use suitable guest chambers.

Possibly the same room in which Jesus appeared after His Resurrection (St. Mark xvi. 14. St. Luke xxiv. 33—40) and the scene of the ordination of Matthias (Acts i. 13) and of the descent of the Holy Ghost (Acts ii. 1). It has been suggested that the room

St. John tells us that the beloved disciple, prompted by St. Peter, said to Jesus, "*Lord, who is it?*" (St. John xiii. 25).

"Jesus answereth, He it is,

Verily I say unto you, One of you shall betray me, *even* he that eateth with me. 19 They began to be sorrowful, and to say unto him one by one, Is it I? 20 And he said unto them, *It is one of the twelve, he that* <sup>a</sup>dippeth with me in the dish. 21 For the Son of man goeth, *even as it is written of him* : but woe unto that man through whom the Son of man is betrayed ! <sup>b</sup>good were it <sup>c</sup>for that man if he had not been born. 22 <sup>c</sup>And as they were eating, he took <sup>d</sup>bread, and when he had blessed, he brake it, and gave to them, and said, Take ye : this is my body. 23 And he took a <sup>e</sup>cup, and when he had given thanks, he gave to them : and they all drank of it. 24 And he said unto them, This is my blood of <sup>f</sup>the <sup>g</sup>covenant, which is shed for many. 25 Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a <sup>h</sup>hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, <sup>i</sup>All ye shall be <sup>j</sup>offended : for it is written, <sup>k</sup>I will smite the shepherd, and the sheep shall be scattered abroad. 28 Howbeit, after I am raised up, <sup>l</sup>I will go before you into Galilee. 29 But Peter said unto him, Although all shall be <sup>m</sup>offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. 31 But he spake exceeding vehemently, If I <sup>n</sup>must die with thee, I will not deny thee. And in like manner also said they all.

<sup>a</sup> Gr. for him if that man. <sup>b</sup> Or, a loaf <sup>c</sup> Or, the testament <sup>d</sup> Some ancient authorities insert new.

<sup>e</sup> Gr. caused to stumble.

<sup>a</sup> A piece of the unleavened bread in the sauce or charoseth on the dish.

<sup>b</sup> Note Acts ii. 23, iv. 27-38.

<sup>c</sup> The traitor had left them (see St. John xii. 30).

<sup>d</sup> One of the unleavened cakes.

<sup>e</sup> The cup of Blessing, specified by St. Luke as "The cup after supper"

<sup>f</sup> New covenant as contrasted with the covenant made with Abraham.

<sup>g</sup> The last portion of the Hallel (Ps. cxv.-cxviii.). This verse should follow verse 31.

<sup>h</sup> Spoken during the supper.

<sup>i</sup> Zech. xiii. 7.

<sup>j</sup> This announcement is referred to by the angel at the sepulchre (St. Mark xvi. 6-7).

The day began at sunset.

Peculiar to St. Mark are

(1) The cock should crow twice (St. Peter remembers this, see v. 72).

(2) St. Peter's vehement reiteration of fidelity

Another indication of the hand of St. Peter in inspiring this Gospel.

<sup>n</sup> must, i.e. if it be necessary.

St. Thomas also expressed similar willingness when Jesus went up to Bethany on the death of Lazarus, "Let us also go, that we may die with him" (St. John xi. 16).

For the subsequent conversation of our Lord with His Apostles see St. John's Gospel.

## The Agony in the Garden of Gethsemane.

32 And they come unto <sup>a</sup>a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. 33 And he taketh with him <sup>a</sup>Peter and James and John, and began to be <sup>b</sup>greatly amazed, and sore troubled. 34 And he saith unto them, My soul is exceeding <sup>c</sup>sorrowful even unto death: abide ye here, and <sup>d</sup>watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible; the <sup>e</sup>hour might pass away from him. 36 And he said, <sup>f</sup>Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto <sup>g</sup>Peter, Simon, sleepest thou? couldest thou not watch one hour? 38 <sup>h</sup>Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 39 And again he went away, and prayed, saying the same words. 40 And again he came, and found them <sup>i</sup>sleeping, for their eyes were very heavy; and they wist not what to answer him. 41 And he cometh the <sup>j</sup>third time, and saith unto them, <sup>k</sup>Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

<sup>a</sup> Gr. *an enclosed piece of ground.*

<sup>h</sup> Or, *Watch ye, and pray that ye enter not*

<sup>h</sup> St. Luke adds "*sleeping for sorrow,*" the physical result of sorrow.

<sup>j</sup> Three scenes in the Temptation. Three periods of the Agony.

<sup>k</sup> Watchfulness was now unnecessary. Precautions had failed. The traitor was at hand; the garden was surrounded and escape impossible.

They pass over the brook Kidron, now dried up. The gardens of Eastern cities are outside the walls. Many of those of Jerusalem lay on the slope of the Mount of Olives.

Gethsemane = oil press. Intro. p. xli.

Our Lord evidently often went there. St. Luke says "*As his custom was*" (xxii. 39). St. John says, "*Now Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples*" (xviii. 2).

<sup>a</sup> The third time that these three Apostles are selected (see p. 28).

<sup>b</sup> Greatly amazed (Peculiar to St. Mark) = stunned with astonishment.

<sup>c</sup> Sorrowful, the same word as (1) Herod at the request for the head of John the Baptist, "*exceeding sorry.*"

(2) The rich young ruler bidden to give up his wealth is described by St. Luke as "*very sorrowful.*"

<sup>d</sup> Watch (with me) (St. Matt. xxvi. 38).

"*About a stone's cast*" (St. Luke xxii. 41).

Note the Stages of Seclusion.

(1) The garden with the Twelve.

(2) With the chosen Three.

(3) Alone with His Father.

<sup>e</sup> The same temptation as in the wilderness — the crown without the cross — Messiahship without suffering.

<sup>f</sup> Abba, Aramaic. St. Mark alone gives the word and translates it for his Gentile readers (Intro. p. xi).

<sup>g</sup> Peter, who had vowed to die with Him.

## The Betrayal.

43 And straightway, while he yet spake, cometh Judas, <sup>a</sup>one of the twelve, and with him a <sup>b</sup>multitude with swords and staves, from the chief priests and the scribes and the elders. 44 Now he that betrayed him had given them a token, saying, Whomsoever I shall <sup>c</sup>kiss, that is he; take him, and lead him away safely. 45 And when he was come, straightway he came to him, and saith, Rabbi; and <sup>1</sup>kissed him. 46 And they laid hands on him, and took him. 47 But a certain <sup>d</sup>one of them that stood by drew his sword, and smote the <sup>e</sup>2servant of the high priest, and struck off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a <sup>f</sup>robber, with swords and staves to seize me? 49 I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. 50 And they all left him, and fled.

51 <sup>g</sup>And a certain young man followed with him, having a <sup>h</sup>linen cloth cast about him, over *his* naked *body*: and they lay hold on him; 52 but he left the linen cloth, and fled naked.

<sup>1</sup> Gr. *kissed him much*.

<sup>2</sup> Gr. *bondservant*.

<sup>f</sup> Not a petty thief but a robber or a brigand.

<sup>g</sup> Peculiar to St. Mark.

<sup>h</sup> The Greek word is *sindon* (see Glossary). A sheet of fine linen used for a night-dress and as a shroud for the dead.

See xv. 46, "*He bought a linen cloth*."

Who was the young man? Who he was can only be conjectured.

Suggestions are—

- (1) The owner of the garden.
- (2) Joseph the brother of our Lord.
- (3) Lazarus.
- (4) St. Mark himself.

Arguments in favour of Lazarus.

- (1) That he lived near, and might have followed Jesus.
- (2) That the officers endeavouring to seize him alone out of the number of the disciples tallies with the desire of the chief priests to kill him. "*But the chief priests took counsel that they might put Lazarus also to death*" (St. John xii. 10).

Note how graphically St. Mark describes the sudden appearance of the captors.

<sup>a</sup> This description is given in all three Synoptic Gospels. It may express the horror felt by the writers at the fact that Jesus was betrayed by one of the Twelve Apostles.

<sup>b</sup> (1) Some of the Sanhedrim, "*chief priests, and elders*" (St. Luke xxii. 52).

(2) The officers of the Temple guard, "*captains*" (St. Luke xxii. 52).

(3) A Roman cohort and its captain, "*the band*" (St. John xviii. 12).

(4) Servants probably armed with cudgels (v. 43 and v. 48).

<sup>c</sup> The kiss of a disciple to a teacher.

The sign was given that there should be no mistake in the darkness of the night. The captors had brought "*lanterns and torches*" (St. John xviii. 3).

Jesus stepped forth to meet them.

<sup>d</sup> St. Peter (St. John xviii. 10).

<sup>e</sup> Malchus (St. John xviii. 10).

St. Luke tells us that it was the right ear, and that Jesus touched the ear and healed the wound (St. Luke xxii. 50, 51).

### Argument in favour of St. Mark.

The minuteness of the details. Only one personally acquainted with the circumstances would have narrated an incident so slight and trivial.

It has been suggested that the Last Supper took place in the upper chamber of the house of Mary, the mother of Mark. If so, it is probable that the soldiers in their search for Jesus would naturally, under the guidance of Judas, go there first. Then Mark, roused from sleep, had hastily cast about him the loose linen wrapper and followed the soldiers to see what would happen.

All that is known for certain is that the man was "young" and clad in a "sindon" or nightdress.

He may have lived somewhere in the Valley of Kidron and have been roused from sleep, or been just preparing for rest and have hurried out, wearing only the "sindon," or he may have been sleeping or watching near Gethsemane.

## The Trial in the High Priest's Palace.

53 And they led Jesus away to <sup>a</sup>the high priest: and there come together with him all the <sup>b</sup>chief priests and the elders and the scribes. 54 And Peter had followed him afar off, even within, into the <sup>c</sup>court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. 55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. 56 For many bare false witness against him, <sup>d</sup>and their witness agreed not together. 57 And there stood up certain, and bare false witness against him, saying, 58 <sup>e</sup>We heard him say, I will destroy this <sup>3</sup>temple that is made with hands, and in three days I will build another made without hands. 59 And not even so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked

<sup>b</sup> Or, *sanctuary*

<sup>a</sup> Calaphas.

<sup>b</sup> The Sanhedrim. It was illegal for them to meet at night, so a formal meeting was held at day-break (xv. 1).

The order of events is:

(1) Taken to Annas (St. John xviii. 13).

(2) To Caiaphas, who summoned Jesus before an informal meeting of the Sanhedrim in the high priest's palace (v. 53).

(3) Before a formal meeting of the Sanhedrim in the morning, when the sentence was confirmed and Jesus sent to Pilate (xv. 1).

St. Mark does not mention the trial before Annas, and does not specify any charge at the morning council.

<sup>c</sup> Introduced by St. John who was known to the High Priest (St. John. xviii. 15, 16).

<sup>d</sup> The law required that two witnesses at least must agree with each other.

<sup>e</sup> The actual words of Jesus were "*Destroy this temple, and in three days I will raise it up.*" He did not say "*I will destroy.*" He did not use the words "*with hands,*" nor did

He say He would *build* it. He spake of the temple of His body. The words were spoken at our Lord's first Passover after the first cleansing of the Temple (St. John ii. 13-21).

The accusation includes two charges:

(1) Blasphemy against the temple (on this charge see St. Stephen, Acts vii.).

(2) Pretending to possess a wizard's power.

V. 59. Peculiar to St. Mark.

Witnesses fail, so the High Priest examines the prisoner on oath.

St. Matthew adds, "*I adjure thee by the living God*" (St. Matt. xxvi. 63). Jesus is now on oath.

him, and saith unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. 63 And the high priest rent his clothes, and saith, What further need have we of witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with blows of their hands.

<sup>4</sup> Gr. *liable to*.

<sup>5</sup> Or, *strokes of rods*

### St. Peter's Denial.

66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. 68 But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is one of them. 70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilæan. 71 But he began to curse, and to swear, I know not this man of whom ye speak. 72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

<sup>6</sup> Or, *I neither know, nor understand: thou, what sayest thou?* <sup>7</sup> Gr. *forecourt*. <sup>8</sup> Many ancient authorities omit *and the cock crew*. <sup>9</sup> Or, *And he began to weep*.

<sup>1</sup> A distinct admission of His Messiahship.

<sup>2</sup> The Son of man is the Son of God.

<sup>3</sup> A formal act in the condemnation of one convicted of blasphemy.

<sup>4</sup> The verdict is unanimous.

<sup>5</sup> The punishment for blasphemy was stoning. Though they could condemn they could not execute. Jesus must be brought before Pilate. They keep Him in the Palace during the night.

<sup>6</sup> An expression of contempt

<sup>7</sup> Strike with the fist—violent blows.

<sup>8</sup> Smote His face with the palms of their hands and called upon the blindfolded Jesus, in derision, to declare who it was that smote Him. (St. Matt. xxvi. 68).

The hall or court. The palace would be built round a rectangular court. Thus Peter and others would be in the court round the fire and could see the trial going on in an upper room open on one side and lighted with torches.

He was detected by his provincial dialect. The Galilæans pronounced the gutturals incorrectly.

<sup>9</sup> Probably the maid who admitted him. She knew St. John and now classes St. Peter, who had entered with him, as a follower of Jesus.

<sup>10</sup> Retired into the darkness of the porch either to escape observation or to seize a chance of getting away.

<sup>11</sup> St. Matthew says "another maid."

<sup>12</sup> "Denied with an oath" (St. Matt. xxvi. 72).

<sup>13</sup> "the space of about one hour" (St. Luke xxii. 59).

<sup>14</sup> "The Lord turned, and looked upon Peter," (St. Luke xxii. 61). The glance called to his mind his profession of fidelity and the warning of his Lord.

**Denials**—According to St. Mark.

**First**—Accused by a maid as he sat by the fire, "*Thou also wast with the Nazarene, even Jesus.*" Reply, "*I neither know, nor understand what thou sayest.*"

Peter retired into the porch and the cock crew the first time.

**Second**—A maid saw him there and said "*This is one of them.*" Peter denied again.

**Third**—The bystanders detect his accent and accuse him. "*Of a truth thou art one of them; for thou art a Galilean.*" Reply: "*But he began to curse, and to swear. I know not this man of whom ye speak.*" The cock crew the second time.

**St. Peter's Denials.**

(1) Admitted into the Palace court on the introduction of St. John.

(2) Accosted by the maid who kept the door; he made his first denial.

(3) Retired into the darkness of the porch; the cock crew for the first time.

(4) Accused in the porch by either another maid or the same maid, or it may be by the two, he again denied.

(5) Peter came back to the fire to disarm suspicion and entered into conversation.

Here he was charged by the bystanders and by the kinsmen of Malchus.

(6) His Galilean accent betrayed him, and he denied with oaths—the third denial.

(7) The cock crew for the second time. Peter remembered, glanced towards the room where Jesus was—his Lord looked upon him—he went out and wept bitterly.

### THE TRIALS OF OUR LORD.

**The Three Jewish Trials:**

1. Before Annas, the high priest of the Jews (see St. Luke iii. 2) according to their Law. Annas questioned Jesus about His teaching and His disciples St. John xviii. 13 and 19). An officer struck Jesus (St. John xviii. 22). [Not mentioned by St. Mark.]

2. Before Caiaphas—in another part of the palace—before a hastily convened meeting of the Sanhedrin.

**Charge**—Blasphemy. By false witnesses they endeavour to establish this charge, especially as regards "destroying the Temple and building it in three days."

Failing legal and satisfactory evidence, the High Priest adjures Jesus to say if He be "*the Christ, the Son of the Blessed.*"

On the admission of the charge Jesus is condemned to death for blasphemy.

Jesus spent the night in the palace of the High Priest exposed to the insults of the priests and their servants.

3. Before the Sanhedrin in the morning. A formal confirmation of the sentence of the night before.

**Charge**—"Art thou the Christ?" Admission of this is equivalent to sedition.

(St. Mark does not mention the charge.)

Then the Priests, unable to put Jesus to death themselves, bring Him before Pilate.

**Before Pilate—**

**Charge** (1) Perverting the nation = that He was an impostor.

(2) Forbidding to give tribute to Caesar = sedition.

(3) Saying He Himself is Christ, a King = treason against Rome.

St. Mark does not mention any specific charge; we can gather the nature of their accusation from the question of Pilate only, "*Art thou the King of the Jews?*"

Before Herod (St. Luke xxii. 7-12). Peculiar to St. Luke. Not mentioned by St. Mark. The charges were false.

(1) He had not perverted the nation. He was not an impostor.

(2) He had not forbidden tribute. He had taught "*Render unto Caesar the things that are Caesar's*" (xii. 17).

(3) He had refused to allow the people to make Him a King (St. John xi. 15).

Our Lord explained to Pilate, "*My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence*" (St. John xviii. 36).

**The Innocence of Jesus if established.**

(1) By Pilate, (a) "*I find no fault in this man*" (St. Luke xxiii. 4).

(b) And again after he had scourged Him when he brought Him out, "*That ye may know that I find no crime in him*" (St. John xix. 4).

(c) He also washed his hands and said, "*I am innocent of the blood of this righteous man: see ye to it*" (St. Matt. xxvii. 24).

(2) By Herod, according to the testimony of Pilate, "*No, nor yet Herod*" (St. Luke xxiii. 15).

(3) By Pilate's wife, "*Have thou nothing to do with that righteous man*" (St. Matt. xxvii. 19).

- (4) By Judas Iscariot, "*I have sinned in that I betrayed innocent blood*" (St. Matt. xxvii. 4).  
 (5) By the centurion, "*Certainly this was a righteous man*" (St. Luke xxiii. 47) "*Truly this was the Son of God*" (St. Matt. xxvii. 54, St. Mark xv. 39).  
 (6) By the penitent thief, "*This man hath done nothing amiss*" (St. Luke xxiii. 41).

### Meeting of the Sanhedrim.

15 1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

lead Jesus to the "hall of judgment" or *Prætorium*. It formed part of the tower of Antonia. Jesus was led inside the *Prætorium*, while His accusers stood outside. They would not enter lest they should become "unclean" for the Passover. The building might contain leaven or heathen images. And so Pilate goes to and fro, at one time examining Jesus within the building, at another coming outside to speak to the accusers. The sentence was delivered from the judgment seat or bema placed on the Gabbatha or Pavement, the tessellated pavement outside the *Prætorium*.

The seat of the Roman government was at Cæsarea. Pilate had come to Jerusalem to keep order at the Feast of Passover.

### Trial Before Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.  
 3 And the chief priests accused him of many things. 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. 5 But Jesus no more answered anything; insomuch that Pilate marvelled.

6 Now at 1<sup>st</sup> the feast he used to release unto them one prisoner, whom they asked of him. 7 And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder. 8 And the multitude went up and began to ask him *to do* as he was wont to do unto them. 9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he perceived that for envy the chief priests had delivered him up.

<sup>1</sup> Or, a feast

The formal meeting of the Sanhedrim. The Sanhedrim could only meet legally by daylight.

They formally pass the sentence agreed upon the night before.

(Intro. p. xxvii.).

As a criminal condemned by their law. They would

St. Mark records no specific charge. From the question of Pilate we can gather that Jesus was accused of sedition. St. Luke gives the three specific charges—

- (1) Perverting the nation.
- (2) Forbidding to give tribute to Cæsar.
- (3) Saying that He Himself is Christ a king.

Jesus admits the charge, but (St. John) explains the nature of His Kingdom, i.e. "*not of this world.*"

\* Rather at Festival time, i.e. not only at this particular feast but at feast times.

It is uncertain whether this practice was originally Jewish or Roman. It was common at a Latin *lectisternium* or feast in honour of the Gods. It may be that Herod the Great, fond of imitating Roman customs, had copied the practice, and that Roman Governors had continued the custom.

Pilate to escape from a dilemma suggests this custom in the hope that the Jews would ask for Jesus.

11 But the chief priests stirred up the multitude, that he should rather release <sup>b</sup>Barabbas unto them. 12 And Pilate again answered and said unto them, <sup>c</sup>What then shall I do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 And Pilate said unto them, <sup>d</sup>Why, what evil hath he done? But they cried out exceedingly, Crucify him. 15 And Pilate, <sup>e</sup>wishing to content the multitude, released unto them Barabbas, and <sup>f</sup>delivered Jesus, when he had <sup>g</sup>scourged him, to be crucified.

<sup>b</sup> A noted brigand guilty of sedition and insurrection, in which he had committed murder (see robber, Glossary).

He was therefore *actually* guilty of the very crime of which Jesus had been proclaimed innocent.

The irony of the situation is most striking—the demand for the release of Barabbas shows the hollow nature of the accusation against Jesus.

<sup>e</sup> Pilate sees clearly the motives of the chief priests. He knew our Lord to be innocent but he dared not release Him, for his own cruelty and rapacity had made him so obnoxious to the Jews

that he feared to face the consequences of a report to Rome.

<sup>d</sup> Pilate expostulates for the third time with the Jews by declaring the innocence of Jesus.

We may note the successive steps taken by Pilate to secure the release of Jesus.

- (1) He emphatically declared His innocence.
- (2) He sent Him to Herod.
- (3) He offered to release Him as a concession to custom.
- (4) He suggested scourging in place of crucifixion.
- (5) He appealed to compassion. (FARRAR.)

He yields at last through fear.

<sup>f</sup> A double sentence.

- (1) Releasing a murderer and a rebel.
- (2) Condemning to crucifixion the innocent Jesus.

<sup>g</sup> Formally handed Him over to the centurion who had charge of the crucifixion.

<sup>h</sup> The Roman scourging was a fearful punishment. Drops of lead and sharp pointed bones were often twisted into the scourges. The prisoner was fastened with his hands round a small pillar with his back bent.

### THE TRIAL BEFORE PILATE.

See St. John xviii. 28—xix. 16. St. Luke xxiii. 2—12. St. Matthew xxvii. 11—25. St. Mark iv. 2—15. Combining the accounts we get somewhat as follows—

- (1) Pilate demanded "What accusation bring ye against this man?" and elicited the information that He perverted the nation, forbade tribute to Caesar and claimed to be a King.
- (2) Pilate went into the palace and put the question "Art thou the King of the Jews?" From the reply of Jesus, the Governor gathered that our Lord's kingdom "was not of this world," but simply a religious or philosophical Kingship.
- (3) Pilate came out again and said, "I find no crime in him."
- (4) In the clamour and shouting Pilate heard the word "Gallilee" and decided to put the responsibility upon Herod Antipas, who happened to be in Jerusalem.
- (5) Herod, obtaining no reply to his questions, mocked Jesus, and sent Him back to Pilate.
- (6) Pilate, convinced of the innocence of the prisoner, had not the moral courage to release Him, but now endeavoured to save Him. He offered to release Him, according to the custom at a feast, but the populace, urged by the priests, clamoured for Barabbas.
- (7) Pilate now washed his hands, figurative of disclaiming all responsibility for the death of Jesus.
- (8) Finding his efforts of no avail he ordered Jesus to be scourged.
- (9) Jesus was brought forth wearing the crown of thorns and the purple robe.

- (10) The people still clamoured "Crucify Him" and demanded that Jesus should be put to death because He had broken their law in calling Himself the Son of God.
- (11) Pilate, terrified more than ever, again went in and questioned Jesus.
- (12) On his return the priests attained their end by threatening him with the charge, "*If thou let this man go thou art not Cæsar's friend.*"
- (13) Pilate dared not run the risk of a report to Rome, so ordered Jesus to be brought forth, and taking his seat in the judgment seat, gave formal sentence for crucifixion.

### Mockery by the Soldiers.

16 And the soldiers led him away within the court, which is the <sup>2</sup>Prætorium; and they call together the whole <sup>3</sup>band. 17 And they clothe him with purple, and plaiting a crown of thorns, they put it on him; 18 and they began to salute him, Hail, King of the Jews! 19 And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

<sup>2</sup> Or, palace      <sup>3</sup> Or, cohort

cloak for the purple robe of the emperor.

(2) A reed as a sceptre.

(3) A crown of thorns as the laurel wreath worn by the Cæsars.

They spit on Him in contempt, worshipped Him in mockery, and smote Him with the mock sceptre.

### The Road to the Cross.

21 And they <sup>4</sup>compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross. 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

<sup>4</sup> Gr. *impress*.

execution. Jesus, weary with watching, broken down with scourging, was unable to bear the burden.

So called because of the formation of the ground (see Intro. p. xlii.).

### The Crucifixion.

23 And they offered him <sup>a</sup>wine mingled with myrrh: but he received it not. 24 And they crucify him, and

Prætorium.

Here means the Governor's palace.

Cohort.

St. Matt. has "*scarlet robe,*"

St. John "*purple robe.*"

It was the soldiers'

"sagum" or scarlet cloak.

The thorny nābk which yet grows in dwarf bushes outside the walls of Jerusalem. It has flexible branches, ivy-shaped green leaves, and large sharp thorns. Fitted to represent the laurel crown of Roman Emperors, and close at hand.

The soldiers dressed our Lord as a mock king in imitation of the emperors.

(1) An old military

Impress into service. (see Glossary).

See Intro p. xxxvii.

These names are peculiar to St. Mark. They must have been well known to the early Church. Rufus is probably the person mentioned by St. Paul (Rom. xvi. 13). See Intro. p. xxxvii.

The Romans compelled criminals to carry the cross to the place of

execution, was unable to bear the burden.

<sup>a</sup> Which produced stupefaction. A drink mercifully offered to those about to be crucified.

Jesus refused to drink and thus cloud His faculties

<sup>6</sup>part his garments among them, casting lots upon them, what each should take. 25 And it was the <sup>c</sup>third hour, and they crucified him. 26 And the <sup>d</sup>superscription of his accusation was written over, **THE KING OF THE JEWS.** 27 And with him they crucify two <sup>e</sup>robbers; one on his right hand, and one on his left.<sup>5</sup> 29 And they that passed by <sup>f</sup>railed on him, wagging their heads, and saying, Ha! thou that destroyest the <sup>g</sup>temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; <sup>h</sup>himself he cannot save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33 And when the <sup>i</sup>sixth hour was come, there was darkness over the whole <sup>j</sup>land until the <sup>k</sup>ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, <sup>l</sup>Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, <sup>m</sup>why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, <sup>n</sup>Behold, he calleth Elijah. 36 And one ran, and filling a sponge full of <sup>o</sup>vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.

<sup>5</sup> Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke 22. 37. <sup>6</sup> Or, sanctuary <sup>7</sup> Or, can he not save himself? <sup>8</sup> Or, earth <sup>9</sup> Or, why didst thou forsake me?

<sup>6</sup> Which became the perquisites of the executioners. There were four soldiers and a centurion. For a more detailed account, see St. John xix. 23, 24. For the cross, see Glossary. <sup>7</sup> i.e. nine in the morning.

<sup>d</sup> Superscription. Over the cross was written the charge on which the criminal was condemned. It was written in black letters on a whitened board and was very conspicuous.

The superscription was written in three languages.

*Greek* for strangers and Jews who came from a distance.

*Latin* for Romans.

*Hebrew* for Jews resident in Palestine.

"*This is Jesus the King of the Jews*" (St. Matt. xxvii. 37).

"*This is the King of the Jews*" (St. Luke xxiii. 38).

"*Jesus of Nazareth, the King of the Jews*" (St. John xix. 19).

<sup>6</sup> Bandits or brigands, probably of the band of Barabbas. St. Luke styles them malefactors.

<sup>f</sup> Mocked in profane scorn. Jesus is mocked by four classes of persons.

(1) The passers-by, going to the city or coming from it, mock at Him as the pretended destroyer of the Temple.

(2) Chief Priests who sneered at His miracles.

(3) The bandits crucified with Him, because He could not save Himself and them.

(4) The soldiers (St. Luke xxiii. 36), because He had called Himself a king.

St. Mark does not record the penitence of the bandits.

<sup>5</sup> From 12 to 3.

<sup>6</sup> The hour of evening sacrifice.

<sup>7</sup> The only one of the seven words from the cross recorded by St. Mark. Aramæc.

<sup>8</sup> Either in mistake or in mockery.

<sup>9</sup> "Posca," or sour wine, the ordinary drink of the soldiers. It was offered in answer to the cry "*I thirst*" (St. John xix. 29).

37 And Jesus uttered a loud voice, and gave up the ghost. 38 And the veil of the temple was rent in twain from the top to the bottom. 39 And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God. 40 And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

<sup>6</sup> Or, sanctuary

<sup>30</sup> Many ancient authorities read *so cried out, and gave up the ghost.* <sup>11</sup> Or, a son of God <sup>12</sup> Gr. little.

St. Mark omits

- (1) The earthquake (St. Matt. xxvii. 51).
- (2) The rising of the saints (St. Matt. xxvii. 52).
- (3) The breaking of the legs of the robbers.
- (4) The piercing of the side of Jesus by the soldier's spear.

<sup>r</sup> See Biographical notes.

The ministering women (see St. Luke xiii. 2, 3).

The Seven Words on the Cross.

- (1) "Father, forgive them; for they know not what they do" (St. Luke xxiii. 34). A prayer for the soldiers as they were nailing Him to the cross.
- (2) "Verily I say unto thee, To-day shalt thou be with me in Paradise" (St. Luke xxiii. 43). To the penitent thief.
- (3) "Father into thy hands I commend my spirit" (St. Luke xxiii. 46). The last utterance.

These three are given by St. Luke alone.

- (4) "My God, my God, why hast thou forsaken me?" (St. Mark xxvii. 46; St. Mark xv. 34)

This is the only one given by St. Mark.

- (5) "Woman, behold thy son!—Behold thy mother!" (St. John xix. 26). Provision for His mother.

- (6) "I thirst" (St. John xix. 28). The sole expression of human agony.

- (7) "It is finished" (St. John xix. 30). The work of redemption completed.

These are given by St. John alone.

Prophecies fulfilled on the Cross:—

**Sufferings.** "He was wounded for our transgressions, he was bruised for our iniquities" (Is. liii. 5)

**Scourging.** "With his stripes we are healed" (Is. liii. 5).

**Crucifixion.** "They shall look unto me whom they have pierced" (Zech. xi. 10). (See St. John xix. 36).

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. lxix. 21). (See St. Matt. xxvii. 34).

"They part my garments among them, And upon my vesture do they cast lots" (Ps. xxii. 18). (See St. Matt. xxvii. 35).

"Was numbered with the transgressors" (Is. liii. 12). By being crucified with two thieves.

**Death.** "He hath poured out his soul unto death." (Is. liii. 12).

"He was cut off out of the land of the living" (Is. liii. 8).

"Shall he anointed one be cut off" (Dan. ix. 26).

**Burial.** "They made his grave . . . with the rich in his death" (Is. liii. 9). By being in the tomb of Joseph of Arimathea, a rich man (St. Matt. xxvii. 57)

<sup>m</sup> Noted by all Evangelists. The cry was "It is finished" (St. John xix. 30).

<sup>n</sup> The veil or curtain which divided the Holy Place from the Holy of Holies. This rendering is typical.

(1) The opening of "a new and living way" (Heb. x. 20). That our Great High Priest had entered into the Holy of Holies and that entrance was opened unto us by His blood.

(2) That the Old Dispensation had passed away.

<sup>o</sup> A.S. *Gast* = spirit.

<sup>p</sup> In command of the soldiers.

<sup>q</sup> "Certainly this was a righteous man" (St. Luke xxiii. 47).

## The Burial.

42 And when even was now come, because it was <sup>a</sup>the Preparation, that is, the day before the sabbath, 43 there came <sup>b</sup>Joseph of Arimathæa, a <sup>c</sup>councillor of honourable estate, who also himself <sup>d</sup>was looking for the kingdom of God; and he <sup>e</sup>boldly went in unto Pilate, and asked for the body of Jesus. 44 And Pilate marvelled if he were <sup>f</sup>already dead: and <sup>g</sup>calling unto him the centurion, he asked him whether he <sup>h</sup>had been any while dead. 45 And when he learned it of the centurion, he granted the corpse to Joseph. 46 And he bought <sup>i</sup>a linen cloth, and <sup>j</sup>taking him down, wound him in the linen cloth, and laid him in a <sup>k</sup>tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. 47 And Mary Magdalene and Mary the *mother* of Josès <sup>l</sup>beheld where he was laid.

<sup>1</sup> Many ancient authorities read *were already dead*.

*"to remain all night on the tree."* It was in response to the request of the Jews (St. John xix. 31) that Pilate ordered the legs of the robbers to be broken.

<sup>g</sup> Pilate takes precautions to ascertain that Jesus was dead. The centurion officially reported the fact.

<sup>h</sup> A *sindon* or sheet of Indian muslin (see p. 82 also Glossary).

<sup>i</sup> St. John tells us that Joseph was assisted by Nicodemus (St. John xix. 39).

<sup>k</sup> It was in a garden near Calvary (St. John xix. 41), was hewn in a rock, and Joseph's own sepulchre—prepared for himself.

St. Luke and St. John tell us *"wherein never man before was laid."*

As no one else had been buried there it could not be said either.

(1) That another occupant had risen, or

(2) That Jesus had come to life by touching the bones of some prophet (2 Kings xiii. 20, 21).

St. Mark omits the *"sealing of the tomb and the setting of the watch."* etc. (St. Matt. xxvi. 62-66).

<sup>l</sup> Beheld—observed carefully.

## The Resurrection.

16 1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought <sup>a</sup>spices, that they might come and anoint him. 2 And very early on

complete the embalming done in haste by Joseph of the Sabbath.

<sup>a</sup> So called because on that days, the Jews made diligent preparation for the Sabbath which began at sunset.

St. Mark explains the custom for his Gentile readers (Intro. p. xi.).

<sup>b</sup> Intro. p. xxxv.

<sup>c</sup> A member of the Sanhedrim (Intro. p. xlv.). According to St. Luke *"he had not consented"* to the condemnation of Jesus. Probably he did not attend the meeting. He was secretly a disciple of Jesus, like Nicodemus.

*Rich* (St. Matt. xxvii. 57).

*"A good man and a righteous"* (St. Luke xxiii. 50).

<sup>d</sup> As Simon and Anna (St. Luke ii. 25-38).

<sup>e</sup> Boldly, no longer a secret disciple. He would be ceremonially unclean for seven days.

<sup>f</sup> Crucifixion was a lingering death—the sufferer generally lived for three days.

The Romans left the bodies of criminals to rot upon the cross. By the Jewish law (Deut. xxi. 23), a man who was hanged was not

to remain all night on the tree.

St. John tells us that Joseph was assisted by Nicodemus.

It was in a garden near Calvary, was hewn in a rock, and Joseph's own sepulchre—prepared for himself.

St. Luke and St. John tell us "wherein never man before was laid."

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St. Mark omits the "sealing of the tomb and the setting of the watch." etc. (St. Matt. xxvi. 62-66).

Beheld—observed carefully.

In Jewish reckoning part of a day is counted as a day.

Jesus was in the tomb part of Friday, Saturday and part of Sunday—three days.

<sup>a</sup> Either to anoint as Mary did at Bethany, or to anoint as Joseph of Arimathæa on the eve of the Sabbath.

the first day of the week, they come to the tomb when the sun was risen. 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 and looking up, they see that the stone is rolled back: for it was exceeding great. 5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith into them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold the place where they laid him! 7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

**Appearances of our Lord after His Resurrection recorded by St. Mark.**

- (1) To Mary Magdalene (xvi. 9).
- (2) To two of the disciples as they walked and went into the country (xvi. 12-13). (The two disciples going to Emmaus, St. Luke xxiv. 13-33).
- (3) To the Eleven as they sat at meat (xvi. 14).

*These occurred on the day of the Resurrection.*

V. 7. As Jesus had foretold at the Last Supper (xiv. 28). The special message to St. Peter is recorded only by St. Mark. An assurance to him that he was forgiven though he had denied his Master. The mention of his name is one of the many undesigned intimations that St. Peter had furnished, St. Mark with many particulars. Who so likely to remember this special mention of his name as St. Peter?

**Recorded appearances of our Lord after His Resurrection.**

*On the day of the Resurrection.*

- (1) To Mary Magdalene at the sepulchre (St. Mark xvi. 1, St. John xx. 1).
- (2) To the women (St. Matt. xxviii. 9).
- (3) To St. Peter (St. Luke xxiv. 36, 1 Cor. xv. 5).
- (4) To the two disciples going to Emmaus (St. Mark xvi. 12, St. Luke xxiv. 13).
- (5) To the Ten at Jerusalem, Thomas not being present (St. Luke xxiv. 36, St. John xx. 19).

**Subsequent to the day of the Resurrection.**

- (6) To the Eleven (including Thomas) (St. Mark xvi. 14, St. John xx. 26).
- (7) To seven of the Apostles, whilst fishing in the Lake of Galilee (St. John xxi. 7).
- (8) To a great body of the disciples, on a mountain in Galilee (St. Matt. xxviii. 16). St. Paul probably alludes to this, "He appeared to above five hundred brethren at once" (1 Cor. xv. 6).
- (9) To James, our Lord's brother (1 Cor. xv. 7).
- (10) To the Apostles at the Ascension (St. Luke xxiv. 50, Acts i. 6).

### Appearance to Mary Magdalene.

9 <sup>2</sup>Now when he was risen early on the first day of the week, he appeared first to <sup>a</sup>Mary Magdalene, from whom he had cast out seven <sup>3</sup>devils. 10 She

<sup>2</sup> The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

<sup>3</sup> Gr. *demons*.

<sup>a</sup> See Intro. p. xxxvi.

The change of the Sabbath from the seventh day of the week to the first day is a singular and striking testimony to the truth of the Resurrection.

went and told them that had been with him, as they mourned and <sup>b</sup>wept. 11 And they, when they heard that he was alive, and had been seen of her, <sup>c</sup>disbelieved.

<sup>b</sup> In sorrow for the loss of their master.

<sup>c</sup> The story was so extraordinary that they could not believe it. They had forgotten all the predictions of their Lord.

### Jesus appears to Two Disciples.

12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. 13 And they went away and told it unto the rest: neither believed they them.

See St. Luke xxiv. 13-35. They did not at first recognise Him. The name of one was Cleopas. The name of the other is not known. They were journeying to Emmaus about three score furlongs from Jerusalem.

Jesus revealed himself in the breaking of bread.

The two at once returned to Jerusalem (St. Luke xxiv. 33).

### Appearance to the Eleven.

14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he said unto them, Go ye into all the world and <sup>a</sup>preach the gospel to <sup>b</sup>the whole creation. 16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. 17 And these <sup>c</sup>signs shall follow them that believe: in my name shall they <sup>d</sup>cast out <sup>3</sup>devils; they shall <sup>e</sup>speak with <sup>4</sup>new tongues;

The mention of the eleven would make this appearance to be the same as that recorded in St. John xx. 26, the week following when Thomas was present.

From the fact of the disciples being at meat it may be the appearance on the day of the Resurrection (St. Luke xxiv. 36, St. John xx. 19).

<sup>a</sup> St. Matt. says "make disciples of all nations" (xxviii. 19).

<sup>b</sup> The whole race of men, Jews, and Gentiles.

During His ministry the command had been. "Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel." (St. Matt. x. 5, 6).

<sup>3</sup> Gr *demons*. <sup>4</sup> Some ancient authorities omit *new*.

<sup>c</sup> Signs (see p. 29).

<sup>d</sup> Cast out devils.

(1) Phillip at Samaria (Acts. viii. 7).

(2) St. Paul at Philippi (Acts. xvi. 18).

(3) St. Paul at Ephesus (Acts. xix. 15, 16).

<sup>e</sup> Speak with new tongues.

(1) At the day of Pentecost (Acts ii. 1-12).

(2) Cornelius and other Gentile converts (Acts x. 46)

(3) The Twelve Disciples at Ephesus after St. Paul had laid his hands upon them (Acts xix. 6).

(4) St. Paul refers to the gift "to another the interpretation of tongues" (1 Cor. xii. 10), and alludes to it at length (1 Cor. xiv. 2-26).

18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

They shall take up serpents.  
A power already bestowed. After the return of the Seventy our Lord said "Behold, I have given you authority to tread upon serpents and scorpions." (St. Luke x. 19).

St. Paul shipwrecked at Melita shook off the viper that had fastened on his arm and felt no harm (Acts xxviii. 5).

Drink any deadly thing.

It is recorded of St. John that he drank a cup of hemlock and suffered no harm Also of Barsabas surnamed Justus.

Lay hands on the sick.

St. Peter on the lame man at the Beautiful gate of the Temple (Acts. iii. 7).

St. Paul on Publius at Melita who was sick of a fever (Acts xxviii. 8).

## The Ascension.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

For fuller accounts of the Ascension see St. Luke xxiv. 50-53, Acts. i. 4-12.

Neither St. Matthew nor St. John record the Ascension but both assume that it took place.

"The Son of man coming on the clouds of heaven" (St. Matt. xxiv. 30).

"I ascend to my Father and your Father, and my God and your God" (St. John xx. 17).

"Sat down at the right hand of God." Peculiar to St. Mark.

They, i.e. the Apostles.

Before St. Mark wrote his Gospel, the gospel had been preached from Babylon in the East to Spain in the West.

According to the promise "Lo, I am with you alway, even unto the end of the world" (St. Matt. xxviii. 20).

### THE ASCENSION.

#### I. From St. Luke xxiv. 50. 53.

(1) It took place at Bethany.

(2) Jesus lifted up His hands and blessed them. And was taken up in the act of blessing.

(3) The Apostles worshipped Him and returned to Jerusalem with great joy.

(4) They were continually in the Temple, praising and blessing God.

#### II. Additional details from Acts i. 4-12.

(1) That Jesus was seen of His Apostles at intervals during forty days, when He instructed them in the things pertaining to the Kingdom of God (Acts i. 3).

(2) The question. "Lord, dost thou at this time restore the kingdom to Israel?" (Acts i. 6).

(3) The order of the preaching of the Gospel, viz.: Jerusalem, Judæa, Samaria, and the uttermost parts of the earth (Acts i. 8).

(4) That He was received up in a cloud (Acts i. 9).

(5) The appearance of the two angels (Acts i. 10).

(6) The promise of the Lord's return in like manner as He had been taken up (Acts i. 11).

The disciples did not see Jesus rise from the dead, because the evidence of the Resurrection could be more clearly displayed by their seeing Him afterwards.

As regards the Ascension, it was absolutely necessary that they should witness it, in order—

(1) That they might be assured of the fact;

(2) That they might know exactly where the Saviour was.

Hence the Ascension took place in the open day, before them all and while they were engaged in conversation.

Enoch and Elijah were the only two who ascended to heaven in a similar manner (Gen. v. 24; 2 Kings ii. 11 12).

First recorded words of Jesus "*How is it that ye sought me? wist ye not that I must be in my Father's house?*" (St. Luke ii. 49).

Last Words in the Gospel of St. Mark: "*Go ye into all the world*" etc. (St. Mark xvi. 15).

Last recorded words: "*It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth*" (Acts i. 7. 8).

## CHAPTER XVI. 9-20.

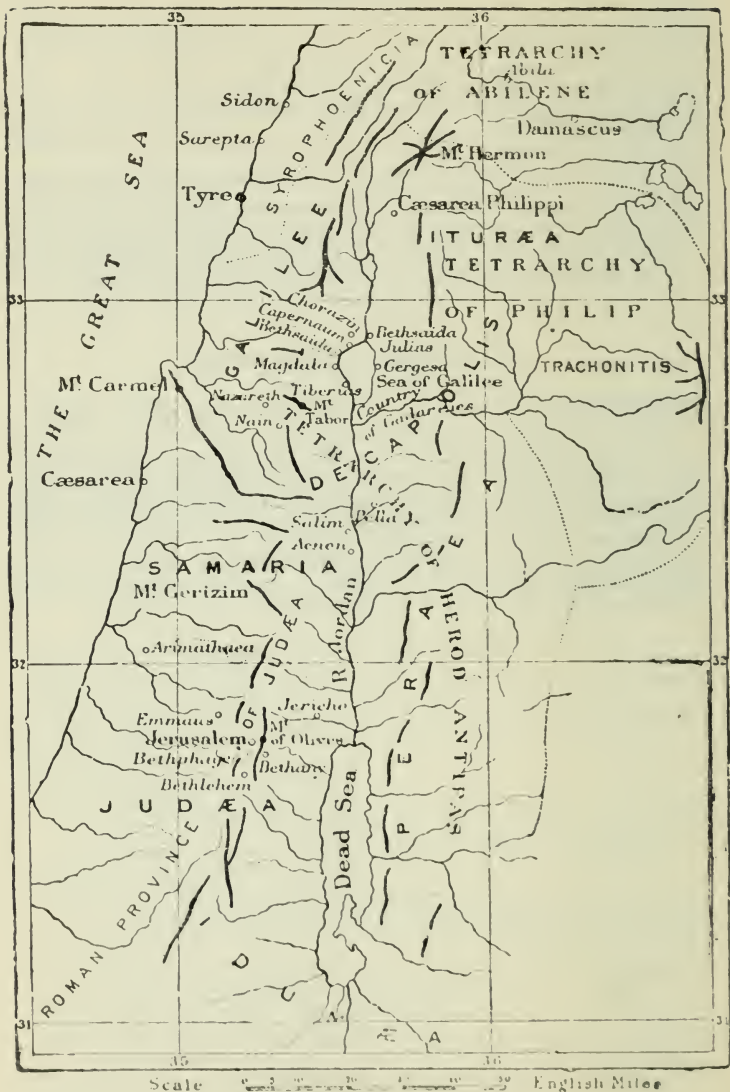
This portion is wanting in the Vatican and Sinaitic MSS., though it is found in all other important versions.

There is a manifest change of style, and no less than twenty-one words and expressions occur, which are not used by St. Mark elsewhere.

If we argue from the change of style and the omission of the section in the Vatican and Sinaitic MSS. we may be led to conclude that this portion was added by some other writer.

But whether it was written by St. Mark himself, or added by some other hand, it must have been appended before the publication of the Gospel, and has always been regarded as part of the Gospel.

# SKETCH MAP TO ILLUSTRATE ST. MARK'S GOSPEL



## THE SIEGE OF JERUSALEM.

The horrors of this siege are unparalleled in history. The defence was heroic, but in this respect the defence of Jerusalem is not singular. The defenders whilst offering heroic resistance to the besiegers practised the most fiendish cruelties upon each other. There were three factions in the city, who in their hatred of each other, left off guarding the wall to kill each other within the city. They burned the stores of grain which would have sufficed to feed the population. Famine and pestilence raged within the city, which was densely crowded by the vast number of Jews who had come up to the Passover. "Every kind feeling, love, respect, natural affection, were extinct through the all-absorbing want. Wives would snatch the last morsel from husbands, children from parents, mothers from children, one mother actually killed, roasted and devoured her infant son." The stench was so great that it was necessary to throw 1,200,000 corpses over the wall, while 97,000 captives were taken during the war, and more than 1,100,000 perished in the siege" (MACLEAR). The Romans surrounded the city with a wall, and thus escape and succour were impossible. All prisoners taken during the siege were crucified in sight of the walls.

Frightful as the horrors of the siege were, they were mercifully shortened by many incidents.

- (1) Herod Agrippa, following the building propensities of the Herods, contemplated the strengthening and completing the fortifications of the city, but was forbidden to do so by the Emperor Claudius.
- (2) The factions within the city, in deadly hostility to each other, often neglected the defence of the walls in order to slay each other within the city.
- (3) The burning of the stores of provisions within the city, which had been carefully gathered together for a siege, and which were sufficient to support a siege of several years.
- (4) The factions in their bitter enmity slew the leaders who could have best taught them how to resist the attacks of the Romans.
- (5) The abandonment of the towers, which were almost impregnable.
- (6) The active measures taken by Titus to press the siege.

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**The MSS. of the New Testament.** About one thousand in number of which not more than thirty are complete copies.

These MSS. are of two kinds—

Uncial, so called from being written in *uncial* or large capital letters. These are the more ancient MSS.

Cursive, so called from being written in a *cursive* or running hand, are of a much later date, ranging from the ninth to the sixteenth centuries.

The five oldest Uncial MSS. are :

1. *CODEX SINAITICUS*, discovered by Tischendorf in the convent of Mount Sinai in 1859 ; now at St. Petersburg. It is assigned to the fourth century.
2. *CODEX VATICANUS*, in the Vatican Library at Rome. Assigned to the fourth century. Some of the Epistles and the Apocalypse are wanting.
3. *CODEX ALEXANDRINUS*, presented to King Charles I. by the Patriarch of Constantinople, and now in the British Museum.
4. *CODEX EPHRÆMI*, in the National Library at Paris.
5. *CODEX BEZÆ*, in the Cambridge University Library, having been presented by the great Swiss critic, Beza, in 1581.

### Versions.

The two most important ancient Versions are—

1. *THE LATIN VULGATE*, a revision made by St. Jerome of already existing Latin Versions, about A.D. 384.
2. *THE SYRIAC VERSION*, known also as *Peshito* or simple. It is generally admitted that a Version of the New Testament in Syriac existed in the second century.

### Translations.

1. *WYCLIF'S*: from the Vulgate. The New Testament was finished and published in 1381, and a second edition revised by Purvey was published in 1388.
2. *TYNDALE'S*, first published in 1526.
3. *CRANMER'S*, or the Great Bible, a revision of Tyndale's with the aid of the Vulgate, and the work of Coverdale, published in 1538.
4. *THE BISHOPS' BIBLE*; a revision of the Great Bible: published in 1568.
5. *GENEVA BIBLE*, printed at Geneva by the Reformers, who had taken refuge in that city from the Marian persecution, first published in 1557.
6. *THE RHEMISH VERSION*—or the Rheims and Douay Version.

The New Testament was published "in the English College of Rheims" in 1582.

The Old Testament was published at Douay, in Flanders in 1610.

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## GLOSSARY.

**Abba** (Aramaic) = Father. In the Agony in the Garden Jesus prayed "*Abba, Father*, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt." St. Mark alone preserves the very word. (xiv. 36).

**Abba**, or cloke, or outer garment. A kind of heavy blanket wrapped over the coat or tunic, forming an upper robe by day, and a covering by night. Hence the Mosaic law enjoined that pledged raiment should be returned before night (Ex xxii. 26). Bartimæus "casting away *his garment*, (abba or cloke) sprang up, and came to Jesus" (x. 50). The disciples cast their *garments* (abbas) on the colt, and "spread *their garments* (abbas) upon the way" at the Triumphal Entry (xi. 7, 8). So Jesus, in impressing the need of hasty flight on His disciples, says, "Let him that is in the field not return back to take his *cloke*"—i.e. abba (xiii. 16).

**Abomination of Desolation.** "When ye see the *abomination of desolation*" (xiii. 14). The reference is to Dan. ix. 27, which primarily applies to the setting up of false gods in the Temple by Antiochus Epiphanes, the king of Syria, who set the image of Zeus upon the very altar.

Three interpretations are given—

- (a) The abominations practised by the Romans, on the place where the Temple stood.
- (b) The eagles or standards of the Roman armies, bearing representations of the Emperor, and worshipped by the soldiers, hence a symbol of idolatry and an abomination to the Jews.
- (c) The excesses of the Zealots in the defence of the city, outraging and desecrating the sacred courts of the Temple.

Two keys to the interpretation are found—

- (1) St. Luke records "When ye see Jerusalem compassed with armies, then know that her desolation is at hand" (xxi. 20).
- (2) That the prediction was uttered by our Lord as a warning to His disciples to escape from the doomed city; an escape impossible after the city was once blockaded by the Romans.

Hence the disciples would be warned by the approach of the Roman armies. We know that they read the signs correctly, and fled to Pella, a town in Peræa (see Siege of Jerusalem, p. 109).

**Adjure.** "I *adjure* thee by God" (v. 7). Lat. *adjurare* = to bid by oath, to solemnly entreat.

**Afar off.** "And seeing a fig tree *afar off*" (xi. 13) = at a distance. *Afar* is from *on far*.

**Aforehand.** " She hath anointed my body *aforehand* " (xiv. 8) = before hand.

**Alabaster.** " An *alabaster* cruse of ointment of spikenard very costly " (xiv. 3). Alabaster was a stone obtained from Alabastron, an Egyptian town, and was used for making vases for holding perfumes.

**Any while.** " Whether he had been *any while* dead " (xv. 44) = for any length of time.

**Band.** " And they call together the whole *band* " (xv. 16). It. *banda* = a body of soldiers.

**Baskets.** There are two kinds mentioned in the Gospel.

(1) *Cophinot*, small wicker baskets carried on the arm, in which a Jew bore his food in order to avoid pollution. Mentioned in the miracle of Feeding the Five Thousand, " and they took up broken pieces, twelve basketfuls." (vi. 43).

(2) *Spurides*, large baskets made of rope, sufficiently large even to hold a man. It was in one of these baskets that St. Paul was let down from the wall of Damascus (Acts ix. 25). Mentioned in the miracle of Feeding the Four Thousand, " and they took up, of broken pieces that remained over, seven *baskets* " (viii. 8).

**Beelzebub.** " He hath *Beelzebub*, and, By the prince of the devils casteth he out the devils " (iii. 22) = *Lord of flies*, the God of Ekron to whom Ahaziah sent to know if he should recover from the injuries sustained by falling through a lattice window (2 Kings. i. 3). another interpretation is " *Lord of dung or filth*," and was a term of derision among the Jews. In the passage quoted it means " *the prince of the air*," and in this sense the chief or prince of evil spirits.

**Bettered.** " And was nothing *bettered* " (v. 26). A.S. *betrian* = made better.

**Bow.** " *Bowing* their knees worshipped him " (xv. 19) = bending.

**Buffet.** " And to *buffet* him " (xiv. 65). O.Fr. *buffet*; It. *buffeto* = to strike, to beat.

**Cares.** " The *cares* of the world " (iv. 19) = the distracting anxieties.

**Centurion.** " And when the *centurion*, which stood by over against him, etc." (xv. 39). (See Legion). The only centurion mentioned in St. Mark is the officer who had charge of the crucifixion. At the death of Jesus he exclaimed " *Truly this man was the Son of God* " (xv. 39). When Joseph of Arimathæa asked for the body of Jesus, Pilate made inquiry of the centurion in order to satisfy himself that Jesus was really dead.

**Charger.** " I will that thou forthwith give me in a *charger* the head of John the Baptist " (vi. 25) = A great dish or platter. From F charger, and O.E. *chargē* = to load. Hence " that on which anything is laid, a dish." The word " charge " = to load, is still used of guns.

**Chief Places.** See p. 111.

**Chief seats.** "The *chief seats* in the synagogues" (xii. 39). Seats of honour in front of the ark containing the law and facing the people. These seats were reserved for the elders of the synagogue.

**Christ**=anointed, the equivalent of the Hebrew Messiah. It is our Lord's title, not His name. *Jesus the Christ*.

**Companies.** "He commanded them that all should sit down by *companies* (vi. 39). The Greek word translated companies is *σύμποσις*—*sympostis*=drinking parties. **Company**, from Lat. *companis*, a messmate. Conveys the idea of parties grouped in "messes."

**Compel.** "And they *compel* one passing by, Simon of Cyrene, . . . that he might bear his cross" (xv. 21)=impress, or to call upon for royal service.

**Convenient.** "When a *convenient* day was come" (vi. 21). Lat. *conveniens*=suitable.

**Corban.** "*Corban*, that is to say, Given to God" (vii. 11)=an offering to God of any sort, but particularly in fulfilment of a vow. The followers of tradition laid down that a man might interdict himself by vow.

(1) From using for himself some particular object.

(2) From giving it to another.

(3) From receiving it from another.

A person might thus exempt himself from any inconvenient obligation under the plea of corban.

**Council.** "They shall deliver you up to *councils*" (xiii. 9). The local councils of elders—the Jewish courts of law under the Sanhedrim. The Jewish religious law was also their civil law, and in every village or town where there was a synagogue there was a Council of elders. The number of the members composing the Council varied with the size of the town. The Council had power to try all offences, both religious and civil, or could refer the case to the Sanhedrim at Jerusalem. The Council could fine or scourge the offender, the scourging being inflicted in the synagogue before the elders. It is to these scourgings that St. Paul refers when he states "*five times received I forty stripes save one*." The maximum number of strokes allowed by the Mosaic law was forty, but the number inflicted was never more than thirty-nine, in order to ensure that the law should not be broken.

**Cross.** There were four kinds of crosses.

(1) *Crux simplex*. A single stake either thrust through the man's body, or to which he was tied, hanging down by the arms.

(2) *Crux decussata* or St. Andrew's Cross (X).

(3) *Crux commissa* or St. Anthony's Cross (T). It was so called from being embroidered on the cope of that saint.

(4) *Crux immissa* or Latin cross (†). This was the ordinary Roman cross in which the upright projected above the cross bar.

The last was the cross upon which Jesus was crucified, for it alone had space for the superscription.

**Crucifixion** (see Cross). A Roman not a Jewish punishment. The most degrading punishment among the Romans. It was inflicted upon slaves, and if upon free men it was only used in the case of the vilest criminals.

As regards our Lord's Crucifixion we can gather the following particulars as being in accordance with the Roman practice.

- (a) It was preceded by scourging. In our Lord's case the scourging was inflicted by Pilate, not as part of the sentence, but in an endeavour to satisfy the Jews, and to save Him from further punishment.
- (b) Criminals were executed without the city, and so "*they bring him unto the place Golgotha*" (St. Mark xv. 22).
- (c) The condemned man carried his own cross to the place of execution. "*And he, . . . bearing the cross for himself*" (St. John xix. 17). It was only when Jesus was unable to go further that the soldiers compelled (impressed) Simon of Cyrene to carry the cross.
- (d) Before the actual crucifixion took place a medicated drink to produce stupefaction was offered to the sufferer. "*And they offered him wine mingled with myrrh : but he received it not*" (xv. 23).
- (e) The execution was watched by a party of soldiers to prevent the stealing of the body. This was necessary from the lingering character of the death. The soldiers and their centurion are specifically mentioned in the Gospels. The clothes of the victim became the property of the soldiers. "*And part his garments among them, casting lots upon them, what each should take*" (xv. 24).
- (f) The execution took place in a conspicuous spot, and the crime for which the man suffered was written out and nailed to the top of the cross. "*And the superscription of his accusation was written over, THE KING OF THE JEWS*" (xv. 26).

**Crumbs.** "Even the dogs under the table eat of the children's crumbs" (vii. 28). Here not merely what fell accidentally from the table. During the meal, persons after thrusting their hands into the common dish used to wipe them on pieces of bread, which they then threw to the dogs.

**Den of Robbers.** "Ye have made it a den of robbers" (xi. 17) = a robber's cave. The allusion is not to thief or pick-pocket but to a brigand or violent robber. The temple had become like a cave inhabited by a band of outlawed brigands. These caves and their brigand occupants were a common scene in Palestine in the time of our Lord. The scene in the temple courts had become like brigands quarrelling in their cave over their ill-gotten spoils.

**Dogs.** "Even the dogs under the tables eat of the children's crumbs" (vii. 28). See note p. 40.

**Draught.** "Goeth out into the draught" (vii. 19), from Icel. *draf*. A.S. *drasse*, *drife*, *drof* = dregs, dirt.

**Faithless.** " O *faithless* generation " (ix. 19) = unbelieving.

**Fuller.** " So as no *fuller* on earth can whiten them " (ix. 3). A.S. *fullere* Lat. *fullo* = a bleacher of cloth.

**Garment.** See Abba.

**Ghost.** " Gave up the *ghost* " (xv. 39). A.S. *gāst* = spirit, breath, as opposed to body. The word has now acquired a kind of hallowed use and is applied to one spirit only, viz " the Holy Spirit " or " the Holy Ghost."

**Goodman.** " Say to the *goodman* of the house " (xiv. 14). A.S. *gumman* or *guma*, a man = the master of the house.

**Gospel.** " The *gospel* of Jesus Christ, the Son of God " (i. 1). A.S. *God-spell* = Good Tidings.

**Guestchamber.** " The Master saith, Where is my *guestchamber* ? " (xiv. 14), *i.e.* the room for the reception of guests. The same Greek word is translated " *inn* " (St. Luke ii. 7). What is meant is " a room on hire for strangers," *i.e.* a *hired lodging*. The inhabitants of Jerusalem were accustomed to give up freely rooms in their houses to strangers at the time of Passover. The particular room was " a large upper room furnished," *i.e.* supplied with couches for reclining at table

**Halt.** " It is good for thee to enter into life *halt* " (ix. 45). A.S. *healt*, held restrained = lame or crippled.

**Haply.** " If *haply* he might find anything thereon " (xi. 13). Icl. *happ* = chance of fortune. Haply = perchance, perhaps.

**Hardly.** " How *hardly* shall they that have riches enter into the kingdom of God ! " (x. 23) = with difficulty.

**Head of the corner.** " The stone which the builders rejected, The same was made the *head of the corner* " (xii. 10). A large stone placed at the corner of a building binding the two walls together.

**Hell.** There are two Greek words translated hell.

(1) **Hades** = the abode of departed spirits. A.S. *Helan*, to hide = the hidden place.

(2) **Gehenna** = the hell of torment. " It is good for thee to enter into life maimed, rather than having thy two hands to go into *hell*, into the unquenchable fire." (ix. 43). The Jews represented the punishment of the wicked in the next world as punishment by fire from the use of the name Gi-Hinnom or Gehenna as the place of that punishment.

**Gehenna** is the valley or ravine of Hinnom on the South of Mount Zion. In the times of Ahaz and Manasseh it was the scene of the barbarous worship of Molech and Chemosh. The Jews sacrificed their sons and daughters by casting them into a red-hot image of brass in this valley. Josiah defiled the place by burning dead bones there, and if afterwards became the place where the refuse of the city was deposited. Fires were always kept burning there to consume this refuse, and to prevent plague. Hence the Jews regarded it with horror, and applied the name of the valley to the place of torment of the wicked.

**Hours.** The only fixed hour among the Jews was noon—the sixth hour. The day began at sunrise and ended at sunset. It is usual to say that the day began at our six-o'clock in the morning and ended at six at night. Thus the *third hour* would mean 9 a.m. with us. But it is clear that the length of the day, and accordingly the length of the hours, would vary with the particular time of the year.

### Houses.

The houses of the poor were for the most part mere huts of mud or sunburnt bricks. This explains the following expressions:—

"*Lay not up for yourselves . . . where thieves break through and steal.*" (St. Matt. vi. 19).

"*But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through*" (or to be "dug through") (St. Matt. xxiv. 43).

These houses are of one story only, viz., the ground floor, and the roofs are commonly flat, usually formed of a plaster of mud and straw laid upon boughs or rafters (see note p. 9). These flat roofs were used for various purposes, viz., as sleeping places, for devotion (Acts x. 9), and for several domestic purposes, such as drying corn, flax, etc. (Josh. ii. 6), hanging up linen, etc. Public proclamation could be conveniently made from the house-top, and hence our Lord enjoins—

"*What ye hear in the ear, proclaim upon the house tops*" (St. Matt. x. 27).

An outside staircase or ladder conducted to the roof, which might therefore be reached without passing through the house. Hence our Lord when enjoining a hurried escape says:—

"*Let him that is on the housetop not go down, nor enter in, to take any thing out of his house*" (St. Mark xiii. 15).

This also explains how the friends of the paralytic were able to bring the sick man to the roof of the house (St. Mark ii. 4).

The better class of houses were built round a court—the outside walls being blank, relieved only by a door and a few latticed and projecting windows. The apartments opened into this court, and the stairs to the upper rooms were usually in a corner of the court. The court was approached from the outside by a porch, in which the porter watched, and the domestic servants slept. This will explain the denial by St. Peter.

St. John spoke to the maid "*that kept the door, and brought in Peter*" (St. John xviii. 16).

After the first denial St. Peter "*went out into the porch*" (St. Mark xiv. 68).

The upper chamber (in a two-storied house) was the largest apartment, and was used as the "guest-chamber," or for assemblies. Thus :

At the Passover the two disciples were bidden to ask for "*the guest-chamber*" (St. Luke xxii. 11).

They were shown "*a large upper room furnished*" (St. Luke xxii 12).

After the Resurrection they are described as being assembled in "*an upper chamber*" (Acts i. 13).

Tabitha when dead was laid "*in an upper chamber*" (Acts ix. 37). St. Paul preached at Troas "*in the upper chamber,*" when Eutychus fell from the window" (Acts xx. 8).

Some of the houses had an apartment open in front of the court. It was in a room of this kind that our Lord was tried before the high priest. St. Peter and those in the court could see the trial, and on the third and last denial Jesus "*turned and looked upon*" Peter.

There was no fire-place or chimney and when a fire was required it was made with charcoal in a chafing dish, or a fire of wood might be kindled in the open court. Thus, St. Luke in describing the trial of Jesus relates, "*And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them*" (St. Luke xxii. 55).

Around part of the court was often a verandah, and an awning was sometimes drawn over the court. Thus we get three explanations of the miracle of healing the Man Sick of the Palsy—

(1) That Jesus was standing in the verandah, and the people in the court. The bearers ascended to the roof and either

(a) took away a portion of the verandah, and let the bed through the verandah roof, or

(b) removed the awning and let the bed down in front of our Lord.

(2) That the crowd were assembled in the upper chamber, and the roof of the house was opened to let the sick man down.

(3) That the house was a mere fisherman's hut, with no opening except the door.

**The last** is the most probable explanation, for from the roof of the low room, only a few feet high, it would be very easy to let down the bed by holding the corners of the rug or mat on which the sick man lay (see notes, p. 9).

**The Furniture** of the houses of the poor was very simple, consisting of no more than a bed, table and lamp. All cooking was done outside, also the grinding of the corn for the daily meal.

**Bed.** The bed of the Gospels was nothing more than a rug or mat, which could be rolled up and carried away. There is no mention of bedstead or bed in our meaning of the word. The paralytic could therefore easily roll up his pallet and bear it away. The word used by St. Mark is *grabatis* (see p. xi.).

**Table.** The house of the poor seldom had a table but instead they constantly used an upturned measure as a table to stand the lamp upon.

"Neither do men light a lamp, and put it under the bushel, etc." St. Matt. v. 15).

**Lamp.** The lamp was the only method of producing artificial light for domestic uses. The "candle" of the Authorized Version has nothing in common with the modern article of that name, but must be regarded as simply another name for lamp.

Many notices of the lamp have reference to a custom of keeping a light burning in the house throughout the whole of the night.

**Jesus.** The Greek equivalent of the Hebrew *Joshua* (Jah or Jehovah—Hoshea, *Saviour*) and means *Jehovah, the Saviour*. Jesus is our Lord's name.

**Latchet.** "The *latchet* of whose shoes I am not worthy to stoop down and unloose" (i. 7). Lat. *lacqueus*, a snare; Fr. *lacet*=the thong or lace fastening the shoe (sandal) to the foot.

**Leaven.** "Beware of the *leaven* of the Pharisees" (viii. 15). Lat. *levare*, to raise; Fr. *levain*=that which raises the dough and makes it light.

**Legion.** "My name is *Legion*; for we are many" (v. 9). The demoniac may have used the term for two reasons, first to indicate the number of the spirits, and secondly, to terrify Jesus. The Roman legion, so formidable in battle, and a terrible instrument of oppression, was the terror of the conquered nations.

The Roman legion consisted of 6,000 men, and was commanded by six tribunes (chief captain, Acts xxi. 31). It was divided into ten cohorts, each cohort into three maniples, and the maniple into three centuries. The commander of each century (100 men) was called a centurion.

- List.** " They have also done unto him whatsoever they *listed* " (ix. 13).  
A.S. *lystan*=to please, like, *i.e.* what they pleased.
- Living.** " She . . . cast in all that she had, even all her *living* " (xii. 44)=possessions; means of living.
- Marvel.** " All men did *marvel* " (v. 20). Fr. *marveille*: It. *mariveglia*, a wonder=to wonder.
- Millstone.** " It were better for him if a great *millstone* were hanged about his neck, and he were cast into the sea " (ix. 42)=a large millstone worked by an ass. It was a punishment among the Greeks, Romans, etc., inflicted upon parricides.
- Mite.** " She cast in two *mites* " (xii. 42). Lat. *minutum*; Fr. *mite*=a very small coin.
- Naked.** " But he left the linen cloth, and fled *naked* " (xiv. 52). The expression does not imply that the young man was naked but that he was clad in the tunic only, without the outer robe.
- Net.** " He saw Simón and Andrew the brother of Simon casting a *net* in the sea " (i. 16). (See note p. 4)
- Noise.** " It was *noised* that he was in the house " (ii. 1)=reported: proclaimed abroad.
- Of=by.** Jesus " was baptized of John in the Jordan " (i. 9), *i.e.* by John.
- Outwent.** " And *outwent* them " (vi. 33)=outstripped, went before them.
- Palsy.** " And they come, bringing unto him a man sick of the *palsy* " (ii. 3) Gk. *παράλυσις* (*paralysis*): Fr. *paralysie*=paralysis.
- Person.** " Thou regardest not the *person* of men " (xii. 14). Latin, *persona*=a mask. *Person*, in the passage, signifies " appearance," and is much nearer to the original than the modern meaning of the word.
- Phylacteries** or frontlets were strips of parchment on which were written four passages from Scripture (Ex. xiii; 2-10, 11-17; Deut. vi 4-9, 13-23). They were placed on the arms and the forehead in obedience to the command, " *And it shall be for a sign upon thine hand, and for frontlets between thine eyes* " (Ex. xiii. 16). Those on the arm were rolled up in a case of black calf skin and placed in the bend of the left arm. Those on the forehead were written on four strips of parchment and put into four little cells within a square case. The Pharisees made these cases as large and conspicuous as possible in order to attract attention to their piety. " *They make broad their phylacteries* " (St. Matt xxiii. 5), does not refer to the parchment texts, but to the cases enclosing them (Bible Dict.).

**Praetorium.** " And the soldiers led him away within the court, which is the *Prætorium* " (xv. 16). The *Prætorium* was the headquarters of the Roman military governor wherever he happened to be. The residence of Pilate at Jerusalem was the new palace erected by Herod the Great.

**Press.** " Insomuch that as many as had plagues *pressed* upon him " (iii. 10) = crowded.

**Proffit.** " What doth it *profit* a man ? " (viii. 36). Lat. *proficere*, *profectus* ; Fr. *profiter* = to benefit.

**Purse.** = a pocket in the folds of the girdle, " no bread, no wallet, no money in their *purse* " (vi. 8). The coat or under tunic was confined at the waist by a girdle, and the folds of the coat overlapping the girdle formed a kind of pocket or purse.

**Question.** " Began to *question* with him " (viii. 11). " What *question* ye with them ? " (ix. 16) = to argue, dispute.

**Rabbi,** a title of respect given by the Jews to their doctors and teachers. The gradations of respect were *Rab*, *Rabbi*, *Rabboni*, or *Rabban*. In St. Mark we find—

Rabbi (1) at the Transfiguration St. Peter says, " *Rabbi*, it is good for us to be here " (ix. 5).

(2) At the withering of the Fig Tree, St. Peter says, " *Rabbi*, behold the fig tree which thou cursedst is withered away " (xi. 21).

(3) At the betrayal Judas addresses Jesus, " *Rabbi*; and kissed Him " (xiv. 45).

**Rabboni.** Blind Bartimæus answers Jesus, " *Rabboni*, that I may receive my sight " (x. 51). The term *Rabboni* only occurs once more. When Jesus appeared to Mary Magdalene after His Resurrection she addresses Him " *Rabboni*; which is to say, Master." (St. John xx. 16).

**Reject.** " He would not *reject* her " (vi. 26) = refuse.

**Satan.** " He was in the wilderness forty days tempted of Satan " (i. 13). Hebrew *Satan* = adversary. Our Lord applies the name to St. Peter at Cæsarea Philippi, " Get thee behind me, *Satan* " (viii. 33).

**Shewbread.** " The loaves of setting forth." Twelve cakes (one for each tribe) of fine flour were placed every Sabbath on the table of shewbread in the Holy Place. They were replaced by fresh loaves on the succeeding Sabbath. The priests alone ate the shewbread.

**Sindon.** "A certain young man . . . having a *linen cloth* cast about him, over his naked body" (xiv. 51), "and he bought a *linen cloth*, and taking him down, wound him in the *linen cloth*." The Greek word is *sindon*, and denotes a fine muslin. It was used for wrapping dead bodies, and also for sleeping garments, or sheet under which a man slept. The word is derived from Sind, or India. Thus it means fine Indian muslin.

**Spikenard.** "An alabaster cruse of ointment of *spikenard*" (xiv. 3). Lat. *spica nardi*=an aromatic plant.

**Superscription.** (1) "And the *superscription* of his accusation was written over" (xv. 26). The Romans placed at the head of the cross a board on which was written in conspicuous characters the charge on which the criminal had been condemned.

(2) "Whose is this image and *superscription*?" (xii. 16). The inscription on a coin.

**Tradition of the Elders.** The Jews held that besides the "Written Law" God delivered orally to Moses, on Mount Sinai, many directions which were to be handed down orally from generation to generation. Hence arose the traditional or "**Unwritten Law**," which was held in great veneration by the Jews.

**Treasury.** "And he sat down over against the *treasury*, and beheld how the multitude cast money into the *treasury*" (xii. 41). In the Court of the Women were thirteen brazen chests, called the treasury, for the reception of the people's offerings. They were trumpet-shaped, the mouths being wide at the top and narrow below. Four chests were for freewill offerings and nine for money gifts instead of sacrifices.

**Tribute.** There were two kinds of tribute, (1) The Temple Tax, (2) The Roman Tribute.

(1) The Temple Tax of a half shekel, which every Jew paid annually to the Temple (St. Matt. xvii. 24). [This tax is not referred to by St. Mark].

(2) The Roman Tribute. "Is it lawful to give *tribute* unto Cæsar, or not?" (xii. 14). This tax was of two kinds—a land tax and a poll tax (*i.e.* a fixed sum paid by each person). The former was the more oppressive tax, amounting to a very considerable share of the harvest, but the latter was specially distasteful to the Jews, because it emphasized their bondage to the Romans and implied that they were slaves. The Romans treated all conquered nations as being their property *i.e.* their slaves, and this poll tax was imposed as a kind of redemption by which they bought back their personal freedom. The Jews particularly resented this tax as an implication of slavery. The land tax on their property merely implied that the land belonged to the Romans. The poll tax on their persons was a badge of national and individual slavery.

**Chief Places.** "The *chief places* at feasts," i.e. the chief seats at table. The couches were termed *triclinia*, i.e. couches for three, and were arranged round three sides of a table so that they formed three sides of a square, leaving one side open for the approach of the servants or attendants. These couches were termed *summus*, *medius*, and *imus*. The accompanying figure illustrates the arrangement. The honourable seats were 2, 5, 8 (FARRAR).

	6	5	4
7	medius		
8	imus		summus
9			
			3
			2
			1

**Watch.** "About the *fourth watch* of the night he cometh unto them" (vi. 48).

Jewish watches were three.

- (1) Sunset to 10 p.m.=the first.
- (2) 10 p.m. to 2 a.m.=the middle.
- (3) 2 a.m. to sunrise=the third.

Roman watches were four.

- (1) 6 p.m. to 9 p.m.=first or even.
- (2) 9 p.m. to 12 p.m.=second or midnight.
- (3) 12 p.m. to 3 a.m.=third or cock-crowing.
- (4) 3 a.m. to 6 a.m.=fourth or morning.

**Will.** "I *will* that thou forthwith give me" (vi. 25). A.S. *wuklan*=to wish, desire.

**Wist.** "For he *wist* not what to answer" (ix. 6)=knew. *Wiste* is the past tense of the A.S. *witan*, to know.

#### Coins.

**Mite.** "And there came a poor widow, and she cast in two *mites*, which make a farthing" (xii. 42). A lepton, the smallest bronze coin in use among the Jews, half a farthing in value.

**Penny.** "Why tempt ye me? bring me a *penny*, that I may see it" (xii. 15). The denarius, the principal silver coin among the Romans, worth about 8d. of our money. The best estimate of relative value is to remember that a denarius was the ordinary daily pay of a labourer.

#### Jewish Customs.

**Marriage Customs alluded to.**

- (1) Sons of the bridechamber. "Can the *sons of the bridechamber* fast, while the bridegroom is with them?" (ii. 19): When the hour for the wedding arrived, generally late in the evening, the bridegroom set out to fetch his bride, attended by his groomsmen "the *sons of the bridechamber*." On the way back they were met by a party of *mailens*, friends of the bride and bridegroom who were waiting for the procession. [These are the virgins in the Parable of the Virgins (St. Matt. xxv. 1-13).]

- (2) **Levirate marriage.** " Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife and raise up seed unto his brother " (xii. 18-19). The law which regulated this custom was termed Levirate from *levir*, a brother-in-law, and the firstborn of such marriage succeeded in the name of his dead brother. The object of the law was to perpetuate the family of the dead brother, " that his name be not blotted out of Israel " (Deut. xxv. 6).

#### Funeral Customs.

- (1) **Tombs hewn in the rock.** Joseph of Arimathæa laid the body of Jesus " in a tomb which had been hewn out of a rock " (xv. 46). A natural cave enlarged or an artificial imitation was the general type of sepulchre.
- (2) **Spices.** The women had " bought *spices*, that they might come and anoint him " (xvi. 1). Spices were applied to the corpse in the form of ointment, or between the folds of the linen clothes. There had not been time to perform this office on the evening of the burial of our Lord, because of the near approach of the Sabbath.
- (3) **Mourning at death.** In the case of Jaiŕus' daughter we have " many weeping and wailing greatly " (v. 38). It was the custom to employ hired mourners, who with tambourines and other instruments lamented for the dead (see St. Matt. ix. 23. Jesus " saw the flute-players (the head mourners) and the crowd making a tumult ").

# SYNOPSIS OF THE LIFE OF CHRIST.

The left-hand column contains the events recorded in St. Mark's Gospel. The right-hand column contains events recorded in other Gospels, but which are not found in St. Mark's Gospel.

## I. THE BIRTH AND EARLY LIFE OF JESUS.

Birth of John the Baptist promised	(St. Luke i. 5-25).
The Annunciation	(St. Luke i. 26-56).
Birth and Naming of John the Baptist	(St. Luke i. 57-80).
Birth of Jesus	(St. Matt. i. 18-25. St. Luke ii. 1-7).
Announcement to the Shepherds	(St. Luke ii. 8-20).
The Circumcision	(St. Luke ii. 21).
The Presentation in the Temple	(St. Luke ii. 22-40).
Visit of the Magi	(St. Matt. ii. 1-23).
Flight into Egypt	
Massacre of the Innocents	
Return from Egypt	
Christ among the Doctors	(St. Luke ii. 41-52).

## II. THE PREPARATION FOR MINISTERIAL WORK.

Preaching of John the Baptist	(ii. 1-8).
Baptism of Jesus	(ii. 9-11).
The Temptation	(ii. 12-13).

## III. EARLY MINISTRY, NAMELY IN JUDÆA.

The Testimony of the Baptist	(St. John i. 15-34).
The Call of Andrew, Peter, Philip and Nathanael	(St. John i. 29-51).
The Miracle at Cana of Galilee Water turned into Wine	(St. John ii. 1-12).
Passover at Jerusalem: First Cleansing of the Temple	(St. John ii. 13-25).
Conversation with Nicodemus	(St. John iii. 1-21).
Ministry in Judæa. The Final Testimony of the Baptist	(St. John iii. 22-36).

Imprisonment of John the Baptist  
(i. 14, also vi. 17-30).

Return to Galilee. The Woman of  
Samaria (St. John iv. 1-43).  
The Nobleman's Son healed at  
Cana (St. John iv. 43-54).  
Second Passover at  
Jerusalem  
The Paralytic healed } (St. John v.  
at Bethesda. } 1-47).  
Disputes as to the  
Sabbath. }

#### IV. MINISTRY IN EASTERN GALILEE.

Return to Galilee (i. 14-15).

*First stay at Capernaum.*

Preaching of Repentance (i. 14-15).

Call of Andrew, Simon, John and  
James (i. 16-20).

Cure of the Demoniac at  
Capernaum (i. 21-28).

Healing of Simon's wife's mother  
and many others (i. 29-34).

Tour in Galilee (i. 35-39).

Cleansing of a Leper (i. 40-45).

*Second stay at Capernaum.*

The Paralytic Healed (ii. 1-12).

Call of Matthew (ii. 13-14).

Disputes with the Pharisees.

(a) Eating with Publicans

(ii. 15-17).

(b) Fasting (ii. 18-22).

(c) Disciples plucking corn on the  
Sabbath day (ii. 23-28).

(d) Cure of the Man with the  
Withered Hand (iii. 1-6).

Jesus withdraws. Many Miracles  
(iii. 7-12).

Call of the Apostles (iii. 13-19).

Preaching and Rejection at  
Nazareth (St. Luke iv. 16-32).

First Draught of Fishes  
(St. Luke v. 1-11).

Sermon on the Mount

(St. Matt. v. 7).

Healing the Centurion's Servant  
(St. Luke vii. 1-10).

Raising the Widow's Son at Nain  
(St. Luke vii. 11-15).

The Messengers from John the Baptist. Discourse on John the Baptist. (St. Luke vii. 18-35).  
 Jesus dines with Simon the Pharisee. The Woman anoints His feet. (St. Luke vii. 36-50).  
 Preaching Circuit round Galilee (St. Luke viii. 1).

*Fourth stay at Capernaum.*

Opposition of His Relatives.

(iii. 20-21).

The Scribes accuse Him of casting out devils by Beelzebub the Prince of the devils (iii. 22-35).

Parables of the Kingdom.

(a) The Sower and Explanation (iv. 1-25).

(b) The Seed growing secretly (iv. 26-29).

(c) The Mustard Seed (iv. 30-34).

Parables of:—The Tares: The Leaven: The Hid Treasure: The Pearl: The Draw net (St. Matt. xiii.).

Stilling the Storm (iv. 35-41).

The Gadarene Demoniac (v. 1-20).

*Fifth stay at Capernaum.*

The Woman with the Issue of Blood (v. 25-34).

The Daughter of Jairus (v. 21-43).

Second Rejection at Nazareth (vi. 1-6).

Healing of Two }  
 Blind Men } (St. Matt. ix.  
 The Dumb De- } 27-34).  
 moniac }

Mission of the Twelve (vi. 7-13).

The Murder of John the Baptist (vi. 14-29).

The Return of the Twelve (vi. 30).

Retirement to a Desert Place (vi. 31-32).

Feeding of the Five Thousand (vi. 33-44).

Walking on the Sea (vi. 45-56).

Discourse on the Bread of Life (St. John vi. 22-71).

Discussion with the Pharisees on Tradition (vii. 1-23).

Retirement to the Borders of Tyre and Sidon (vii. 24).

## V. MINISTRY IN NORTHERN GALILEE.

Healing the Daughter of the  
Syrophœnician Woman (vii. 25-30).  
Miracles at Decapolis.

(a) The Deaf and Dumb Man  
(vii. 31-37).

(b) Feeding of the Four Thousand  
(viii. 1-10).

The Pharisees ask for a Sign  
(viii. 11-13).

Warnings against the Leaven of  
the Pharisees (viii. 14-21).

Healing the Blind Man at Beth-  
saida Julias (viii. 22-26).

Journey to Cæsarea Philippi  
(viii. 27).

St. Peter's Great Confession  
(viii. 27-30).

First Clear Announcement of His  
Sufferings and Death

(viii. 31., ix. 1).

Journey to Mount Hermon. The  
Transfiguration (ix. 2-13).

Healing the Lunatic Child  
(ix. 14-29).

Return through Galilee. Second  
Prediction of His Passion

(ix. 30-32).

The Temple Tribute supplied. The  
Miracle of the Coin in the Fish's  
mouth (St. Matt. xvii. 24-27).

The Apostles taught Humility and  
Tolerance (ix. 33-50).

## VI. MINISTRY IN PERÆA AND JUDÆA.

Jesus at the Feast of Tabernacles  
(St. John vii. 1-52).

The Woman taken in Adultery  
(St. John vii. 53—viii. 11).

Discourse to the Jews. They  
attempt to stone Him

(St. John viii. 12-59).

Cure of the Man born Blind  
(St. John ix. 1-41).

Jesus the Good Shepherd  
(St. John x. 1-27).

Jesus returns to Galilee

- Last Journey to Jerusalem. Re-  
 jected by a Samaritan Village.  
 James and John would call down  
 fire from heaven  
 (St. Luke ix. 51-62).  
 Three answers to these disciples  
 (St. Matt. viii. 19-22)  
 Mission of the Seventy  
 (St. Luke x. 1-24).  
 Parable of the Good Samaritan  
 (St. Luke x. 25-37).  
 Martha and Mary  
 (St. Luke x. 38-42).  
 Jesus at Jerusalem at the Feast of  
 the Dedication (St. John x. 22-42).  
 The Lord's Prayer. Parable of the  
 Friend at Midnight  
 (St. Luke xi. 1-13).  
 Parable of the Unclean Spirit  
 (St. Matt. xii. 43-45).  
 The Signs of Jonah and the Queen  
 of Sheba (St. Luke xi. 29-32).  
 The Light in a Man  
 (St. Luke xi. 33-36).  
 Denunciation of the Pharisees and  
 Lawyers (St. Luke xi. 37-54).  
 On Confessing Christ  
 (St. Luke xii. 1-12).  
 Covetousness. Parable of the Rich  
 Fool (St. Luke xii. 13-34).  
 On Watchfulness  
 (St. Luke xii. 35-59).  
 On Sudden Deaths. Parable of  
 the Barren Fig Tree  
 (St. Luke xiii. 1-9).  
 Healing the Woman with the Spirit  
 of Infirmity (St. Luke xiii. 10-17).  
 Reply to the threats of Herod  
 (St. Luke xiii. 31-35).  
 Healing of the Man with the  
 Dropsy (St. Luke xiv. 1-6).  
 Parable of the Great Supper  
 (St. Luke xiv. 7-24).  
 Parables of  
 (a) Lost Sheep }  
 (b) Lost Piece of Money } (St. Luke xv.).  
 (c) Prodigal Son }  
 Parable of the Unjust Steward  
 (St. Luke xvi. 1-18).

Parable of Dives and Lazarus

(St. Luke xvi. 19-31).

The Raising of Lazarus

(St. John xi. 1-54).

The avoiding of

Offences

Forgiveness of one another

(St. Luke xvii. 1-10).

The Power of Faith

Service to God

The Ten Lepers

(St. Luke xvii. 11-19).

The Coming of the Kingdom of God

(St. Luke xvii. 20-37).

Prayer illustrated

(a) Unjust Judge

(b) Pharisee and

Publican

(St. Luke xviii. 1-18).

Marriage and Divorce (x. 1-12).

The Blessing of Little Children

(x. 13-16).

The Rich Young Ruler (x. 17-27).

The Reward of Self-sacrifice

(x. 28-31).

Parable of the Labourers in the Vineyard (St. Matt. xx. 1-16).

## VII. THE LAST JOURNEY TO JERUSALEM.

Third Prediction of His Passion

(x. 32-34).

The Ambition of James and John

(x. 35-45).

Blind Bartimæus healed at Jericho

(x. 46-52).

Zacchæus the Publican

(St. Luke xix. 1-10)

Parable of the Pounds

(St. Luke xix. 11-28).

The Passover at hand. The Conspiracy to kill.

Jesus and Lazarus

(St. John xi. 55, xii. 2)

Mary anoints Jesus at Bethany

(xiv. 1-9).

Judas plots to betray Jesus

(xiv. 10-11).

## VIII. THE EVENTS OF THE LAST WEEK.

*Sunday.*

The Triumphal Entry (xi. 1-10).

Return to Bethany (xi. 11).

*Monday.*

Cursing the Barren Fig Tree

(xi. 12-14).

Second Cleansing of the Temple

(xi. 15-18).

Return to Bethany (xi. 19).

*Tuesday.*

Lesson of the Withered Fig Tree

(xi. 20-26).

The Sanhedrim Question the  
Authority of Jesus. The  
Counter Question about John  
the Baptist (xi. 27-33).Parable of the Wicked Hus-  
bandmen (xii. 1-12).Question of the Pharisees and  
Herodians about Tribute to  
Cæsar (xii. 13-17).Question of the Sadducees about  
the Resurrection (xii. 18-27)Question of the Scribe about the  
Great Commandment

(xii. 28-34).

Our Lord's Counter Question about  
the Son of David (xi. 35-37).Denunciation of Scribes and  
Pharisees (xii. 38-40).

The Widow's Mite (xii. 41-44).

Prophecies concerning the Des-  
truction of Jerusalem and the  
End of the World (xiii. 1-37).

Parable of the Two Sons

(St. Matt. xxi. 28-32)

Parable of the Marriage of the  
King's Son (St. Matt. xxii. 1-13)Parables of (a) Ten Virgins, (b)  
Talents (St. Matt. xxv. 1-30).The Last Judgment. The simile of  
the Sheep and Goats

(St. Matt. xxv. 31-46).

Greeks ask to see Jesus. Voice  
from Heaven

The Unbelief of the Jews

(St. John xii. 20-50)

*Wednesday.*

Jesus in retirement at Bethany.

Judas agrees with the Priests  
to betray Jesus (xiv. 1-2).

*Thursday.*

Preparation for the Passover

(xiv. 12-16).

The Passover (xiv. 17-26).

The Protestations of St. Peter

(xiv. 27-31).

The Agony in Gethsemane

(xiv. 32-42).

The Capture of Jesus in the

Garden (xiv. 43-52).

Jesus before Annas

(St. John xviii. 12-24).

The Denials of St. Peter

(xiv. 66-72).

Jesus before the Sanhedrim

(xiv. 53-65).

*Friday.*

Formal Condemnation of Jesus  
by the Sanhedrim

(St. Matt. xxvii. 1, 2).

The Suicide of Judas

(St. Matt. xxvii. 3-10).

The Trial before Pilate

(xv. 1-14).

Jesus before Herod

(St. Luke xxiii. 8-12)

The Crucifixion (xv. 15-36).

The Death (xv. 37-41).

The Burial (xv. 42-47).

Precautions against the removal of  
His Body.

The Setting of the Watch

(St. Matt. xxvii. 62-66)

## THE RESURRECTION AND ASCENSION.

*The Sabbath.*

The Rest of Christ in the Tomb  
(xvi. 1).

The Visit of the Holy Women

(xvi. 1-3).

The Resurrection (xvi. 4-8).

Appearance to Mary Magdalene

(xvi. 9-11).

Appearance to the other Women

(St. Matt. xxviii. 9-10)

Report of the Watch. Bribery by  
the Chief Priests  
(St. Matt. xxviii. 11-15).

Appearance to two Disciples  
(xvi. 12-13).

Appearance to the two Disciples  
going to Emmaus  
(St. Luke xxiv. 13-35).

Appearance to St. Peter  
(St. Luke xxiv. 34).

Appearance to the Disciples the  
same evening (xvi. 14-18).

Appearance to the Disciples the  
following Sabbath when Thomas  
was present  
(St. John xx. 24-31).

Appearance to the Seven Apostles  
at the Sea of Galilee. Second  
miraculous Draught of Fishes  
(St. John xxi.).

Appearance in Galilee. The great  
Commission

The Ascension (xvi 19, 20).

(St. Matt. xxviii. 16-20),  
(See also St. Luke xxiv. 50-52 and  
(Acts i. 3-11).











H. M. . (120)

UTL AT DOWNSVIEW



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